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FIFTY-FIRST  
ANNUAL REPORT  
OF THE  
BOARD OF MISSIONS  
OF THE  
GENERAL ASSEMBLY  
OF THE  
PRESBYTERIAN CHURCH  
IN THE  
United States of America.

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PRESENTED TO THE GENERAL ASSEMBLY, MAY 1853.

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PHILADELPHIA:  
PUBLISHED BY THE BOARD.  
1853.





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## BOARD OF MISSIONS.

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### OFFICERS OF THE BOARD.

REV. J. J. JANEWAY,	<i>President.</i>
REV. JOHN McDOWELL,	<i>Vice-President.</i>
REV. C. C. JONES,	<i>Cor. Sec. and General Agent.</i>
REV. R. HAPPERSETT,	<i>Assistant Corresponding Secretary.</i>
A. W. MITCHELL,	<i>Recording Secretary.</i>
SAMUEL D. POWEL,	<i>Treasurer.</i>
WILLIAM NASSAU, SEN.,	} <i>Auditors.</i>
MATTHEW NEWKIRK,	

### EXECUTIVE COMMITTEE OF THE BOARD IN PHILADELPHIA.

Rev. John McDowell, <i>Chairman.</i>	
Rev. T. L. Janeway,	Wm. Nassau, Sen.
Rev. C. C. Jones,	A. W. Mitchell,
Rev. R. Happersett,	James Field,
Rev. H. S. Clarke,	John M. Harper.
Matthew Newkirk.	

### CHURCH EXTENSION COMMITTEE OF THE BOARD IN PHILADELPHIA.

Rev. T. L. Janeway, <i>Chairman.</i>	
Rev. C. C. Jones,	Rev. R. Happersett,
A. W. Mitchell,	James Field.

### EXECUTIVE COMMITTEE OF THE BOARD IN LOUISVILLE, KY.

Rev. E. P. Humphrey, <i>Chairman.</i>	
Rev. James Woods,	William Garvin,
Rev. W. W. Hill,	Samuel Casseday,
Rev. J. M. Stevenson,	William Richardson,
Rev. Le Roy J. Halsey,	Samuel Russell.
Rev. W. L. Breckinridge.	

### TRUSTEES OF THE BOARD OF MISSIONS IN PHILADELPHIA.

<i>President,</i> William Nassau, Sen.	
<i>Secretary,</i> Matthew Newkirk.	
<i>Treasurer,</i> Samuel D. Powel.	
Rev. Alexander Macklin,	A. W. Mitchell,
James Field,	J. B. Ross,
William Nassau, Sen.	Rev. Lewis Cheeseman,
Rev. C. C. Jones,	Hiram Ayres.
Matthew Newkirk.	

## MEMBERS OF THE BOARD.

*The term of service of the following expires in May, 1857.*

MINISTERS.				RESIDENCE.
John McDowell,	-	-	-	Philadelphia.
Wm. L. Breckinridge,	-	-	-	Louisville, Ky.
Symmes C. Henry,	-	-	-	Cranberry, N. J.
James Woods,	-	-	-	New Albany, Ind.
John M. Krebs,	-	-	-	New York City.
E. P. Humphrey,	-	-	-	Louisville, Ky.
Daniel Stewart,	-	-	-	New Albany, Ind.
R. J. Breckinridge,	-	-	-	Lexington, Ky.
Allan D. Campbell,	-	-	-	Allegheny, Penn.
W. W. Hill,	-	-	-	Louisville, Ky.
N. L. Rice,	-	-	-	St. Louis, Mo.
Samuel R. Wilson,	-	-	-	Cincinnati, Ohio.
Thomas L. Janeway,	-	-	-	Philadelphia.
John T. Edgar,	-	-	-	Nashville, Tenn.
Henry Steele Clarke,	-	-	-	Philadelphia.
LAYMEN.				RESIDENCE.
Samuel Casseday,	-	-	-	Louisville, Ky.
William Prather,	-	-	-	Louisville, Ky.
William Garvin,	-	-	-	Louisville, Ky.
Samuel Russell,	-	-	-	Louisville, Ky.
William Richardson,	-	-	-	Louisville, Ky.
Henry E. Tunstall,	-	-	-	Louisville, Ky.
Alex. W. Mitchell,	-	-	-	Philadelphia.
James Dunlap,	-	-	-	Philadelphia.
Charles McAlester,	-	-	-	Philadelphia.

*The term of service of the following expires in May, 1856.*

MINISTERS.				RESIDENCE.
Charles Hodge,	-	-	-	Princeton, N. J.
Gardiner Spring,	-	-	-	New York City.
W. W. Phillips,	-	-	-	New York City.
R. Happersett,	-	-	-	Philadelphia.
W. D. Snodgrass,	-	-	-	Goshen, N. Y.
G. W. Musgrave,	-	-	-	Philadelphia.
J. C. Lord,	-	-	-	Buffalo, N. Y.
Levi H. Christian,	-	-	-	Camden, N. J.
A. T. McGill,	-	-	-	Allegheny City, Penn.
J. T. Hendricks,	-	-	-	Clarksville, Tenn.
J. H. Thornwell,	-	-	-	Columbia, S. C.
J. M. Stevenson,	-	-	-	New Albany, Ind.
Z. Butler,	-	-	-	Port Gibson, Miss.
J. L. Yantis,	-	-	-	Brownsville, Mo.
Wm. T. Hamilton,	-	-	-	Mobile, Ala.
LAYMEN.				RESIDENCE.
E. A. Nesbit,	-	-	-	Macon, Ga.
Moses Allen,	-	-	-	New York City.
E. Avery,	-	-	-	Pittsburgh, Penn.
Robert Adger,	-	-	-	Charleston, S. C.
Howell Evans,	-	-	-	Philadelphia.
Samson Mason,	-	-	-	Springfield, Ohio.
J. T. Berryman,	-	-	-	
J. Fithian,	-	-	-	Pittsburgh.
David Keith,	-	-	-	St. Louis, Mo.

*The term of service of the following expires in May, 1855.*

MINISTERS.	RESIDENCE.
Joseph McElroy, - - - -	New York City.
William B. Sprague, - - - -	Albany, N. Y.
Danl. McKinley, - - - -	Chambersburg, Penn.
H. R. Weed, - - - -	Wheeling, Va.
S. B. Jones, - - - -	Bridgeton, N. J.
N. Murray, - - - -	Elizabethtown, N. J.
J. N. C. Grier, - - - -	Brandywine Manor, Penn.
F. Herron, - - - -	Pittsburgh, Penn.
C. C. Beatty, - - - -	Steubenville, Ohio.
J. Bullock, - - - -	Walnut Hills, Ky.
C. C. Jones, - - - -	Philadelphia,
D. Lacy, - - - -	Raleigh, N. C.
Lewis Green, - - - -	Hampden Sydney, Va.
John D. Paxton, - - - -	Shelbyville, Ky.
Daniel Baker, - - - -	Huntsville, Texas.

LAYMEN.	RESIDENCE.
R. S. Clark, - - - -	Philadelphia.
James Lenox, - - - -	New York City.
R. L. Stuart, - - - -	New York City.
W. Nassau, Sen., - - - -	Philadelphia.
James Field, - - - -	Philadelphia.
Hiram Ayres, - - - -	Philadelphia.
Jona. Ogden, - - - -	Brooklyn, N. Y.
Ed. Hopkins, - - - -	
Nath. Ewing, - - - -	Uniontown, Penn.

*The term of service of the following expires in May, 1854.*

MINISTERS.	RESIDENCE.
William S. Plumer, - - - -	Baltimore, Md.
James Hoge, - - - -	Columbus, Ohio.
C. W. Shields, - - - -	Philadelphia,
J. J. Janeway, - - - -	New Brunswick, N. J.
John Gray, - - - -	Easton, Penn.
J. B. Spotswood, - - - -	Newcastle, Del.
Francis McFarland, - - - -	Greenville, Virginia.
S. J. P. Anderson, - - - -	St. Louis, Mo.
David Magie, - - - -	Elizabethtown, N. J.
Joseph H. Jones, - - - -	Philadelphia.
Leroy J. Halsey, - - - -	Louisville, Ky.
John C. Young, - - - -	Danville, Ky.
J. W. Alexander, - - - -	New York City.
Alexander Macklin, - - - -	Philadelphia.
D. McKinney, - - - -	Philadelphia.

LAYMEN.	RESIDENCE.
William Shear, - - - -	Augusta, Ga.
Matthew Newkirk, - - - -	Philadelphia.
William S. Martien, - - - -	Philadelphia.
George Brown, - - - -	Baltimore, Md.
John M. Harper, - - - -	Philadelphia.
James N. Dickson, - - - -	Philadelphia.
J. D. Williams, - - - -	Pittsburgh, Penn.
J. Cooper, - - - -	Newcastle, Del.
Paul T. Jones, - - - -	Philadelphia.

## MEETINGS.

1. BOARD meets second Monday in every month, at 4 P. M.
2. EXECUTIVE COMMITTEE IN PHILADELPHIA, meets every Monday, at 3½ P. M.
3. CHURCH EXTENSION COMMITTEE IN PHILADELPHIA, meets on the first Monday of every month, at 4 P. M.
4. EXECUTIVE COMMITTEE IN LOUISVILLE, Ky., meets every two weeks on Thursday, at 3½ P. M.
5. TRUSTEES OF THE BOARD IN PHILADELPHIA, meet the first Monday in January, April, July, and October, at 5. P. M.

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 CHARTER OF THE BOARD OF MISSIONS.

*To all to whom these presents shall come.*

KNOW YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Missions* composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to feeble Presbyterian churches in the support of pastors, to form new churches, and supply destitute settlements with the stated ministry and gospel ordinances; and whereas, the aforesaid Board of Missions labours under serious disadvantages as to receiving donations and bequests, and as to the management of funds entrusted to them for the purposes designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received.

Therefore, William Brown, William Nassau, Sen., Matthew Newkirk, Solomon Allen, Alexander Symington, Ashbel Green, Cornelius C. Cuyler, William A. McDowell, and Thomas Hoge, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of the "Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America," and as such shall have perpetual succession, and be able to sue, and be sued in all courts of record and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods, and chattles, and all kinds of estate, which may be devised, bequeathed, or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation shall not at any time exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices one year from the date of their incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Missions at such times, and in such way and manner, as shall be prescribed by the said General Assembly of the Presbyterian Church in the United States of America, provided not more than one-third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors shall, subject to the direction of the said Board of Missions, have full power to manage the funds and property committed to their care, in such manner as shall be most advantageous, not being contrary to law.

ASHBEL GREEN,

*President of the Board of Missions of the General Assembly of the  
Presbyterian Church in the United States of America.*

WILLIAM A. McDOWELL,

*Corresponding Secretary and General Agent of the Board of Missions.*

---

I do certify that I have perused and examined the within instrument, and am of opinion that the objects, articles, and conditions therein set forth and contained, are lawful.

Witness my hand at Philadelphia, Pa., this eighteenth day of March, A. D. 1841.

O. F. JOHNSON, *Attorney-General.*



We, the Justices of the Supreme Court of the Commonwealth of Pennsylvania, do certify that we have perused and examined the within Charter, or Constitution, and are of opinion that the objects, articles, and conditions therein set forth, are lawful.

Witness our hands this thirtieth day of March, 1841.

JOHN B. GIBSON,  
MOLTON C. ROGERS,  
CHARLES HUSTON.

I, Joseph S. Cohen, Prothonotary of the Supreme Court of the Eastern District of Pennsylvania, do certify that the within charter was duly presented to the Justices of the said Supreme Court, and by them duly allowed, as appears by the above certificate.

In witness whereof I have hereunto subscribed my name, and affixed the seal of the said Supreme Court at Philadelphia, this thirtieth day of March, one thousand eight hundred and forty-one.

[SEAL.]

J. SIMON COHEN.

To Francis R. Shunk, Esq., *Secretary of Commonwealth.*

Let the within instrument of writing be enrolled according to law.

DAVID R. PORTER

Executive Chamber, *Harrisburg, May 17th, 1841.*

Pennsylvania, SS.

*Secretary's Office.*

Enrolled in Charter Book No. 6, pages 498, &c., containing a record of acts incorporating sundry religious, literary, and other charitable institutions.

Witness my hand and the seal of the said office at Harrisburg, this seventeenth day of May, A. D. 1841.

[SEAL.]

FRANCIS R. SHUNK, *Sec'y of Commonwealth.*

## BEQUESTS.

The General Assembly which met in 1840, authorized their Board of Missions to apply to the Supreme Court of Pennsylvania for an Act of Incorporation; this application has been made, and a charter has been obtained, and the Board have now an incorporated Board of Trustees, entitled, "The Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America." To this body, all legacies or bequests for the Board of Missions should now be given.

For the direction of any who may wish to make bequests to the Board of Missions, we subjoin the following form:

### FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, etc., to be held by the said Trustees, and their successor for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

### OFFICE OF THE BOARD, 265 CHESTNUT STREET, PHILADELPHIA.

All letters relating to Missionary appointments and other operations of the Board, and all applications and letters relative to Church Extension, should be addressed to the

*Rev. C. C. Jones*, Corresponding Secretary, or *Rev. R. Happersett*, Asst. Cor. Sec'y, No. 265 Chestnut Street, Philadelphia.

Donations and subscriptions to

*S. D. Powel*, Treasurer, No. 265 Chestnut Street, Philadelphia.

If more convenient, to the following:

*J. D. Williams*, Pittsburgh, Pa.

*Andrew Davidson*, Louisville, Kentucky.

*Wm. Rankin, Jr.*, Mission House, 23 Centre Street, New York.

## OFFICE OF THE EXECUTIVE COMMITTEE OF THE BOARD, LOUISVILLE, KENTUCKY.

All letters relating to Missionary appointments, and other operations of the Board in this field, under the care of this Committee (except Church Extension), should be addressed to the

Rev. W. W. Hill, Louisville, Kentucky, Corresponding Secretary of said Committee, or to

Rev. E. P. Humphrey, Chairman of the same.

Donations and subscriptions made in this field, should be directed to

Andrew Davidson, Treasurer, Louisville, Ky.

## NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applicants for missionaries and missionary aid, are respectfully and earnestly requested to pay particular attention to the following rules and regulations of the Board:

*Rule 1. Regular form in which applications are to come up to the Board as often as made.*

Applications to the Board for *Missionary Appointments and pecuniary aid*, and also for the *re-appointment* of Missionaries, should always be made by the Elders of the Church, through the *Presbytery or the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation, from said Presbytery or Committee, of the Missionary to be appointed, and a specification of the amount of aid indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring ministers, connected with the Presbytery to which the Church belongs.

*Rule 2. Of the Board, in relation to renewing, dating, and ante-dating Commissions.*  
*Passed March 10th, 1851.*

In consequence of the constantly repeated applications of Presbyteries to ante-date Commissions, some for three, others for six, and some even for twelve months, and without any apparent reason, other than want of attention and prompt action on the part of Presbyteries and Committees of Presbyteries on Missions, thereby embarrassing the business of the Board, and depriving the Board of an accurate knowledge of the expenses of our Missions, for which provision must be made weekly, therefore,

1. *Resolved*, That the Presbyteries and Committees of Presbyteries on Missions, be respectfully requested to have Commissions of their Missionaries renewed before the expiration of their time of service, if practicable to do so; and in all cases to state definitely the time when they wish the Commission to be dated.

2. *Resolved*, That from and after the 1st day of May, 1851, the Board will ante-date no Commission beyond two months from the time of the reception of the application at the Mission Rooms, either in Philadelphia or in Louisville.

3. *Rules of the Board, in relation to careful examination of applicants:—to information requested of Presbyteries by the Board to assist it in its action:—and to Churches able to support the Gospel for themselves.*

“ On motion,

1. *Resolved*, That the Committees of the Board, in Philadelphia and Louisville, be directed to examine carefully into the propriety and justice of every application for new Commissions, or for renewal of old ones, and whenever the sums applied for may be reduced, that the reduction may be made.

2. *Resolved*, That the Presbyteries be requested to state the amount raised by the churches or congregations forming Missionary fields, in support of their pastors or Missionaries, when they apply for Commissions from the Board for them, in order to enable the Board to act more intelligently on the applications.

3. *Resolved*, That before a Presbytery entertain the application of any organized Church or Missionary field, it be requested to inquire whether said church or field has any reasonable prospect of becoming self-sustaining; and whether said church or field may not properly and profitably be united with some contiguous church or churches, and



the labour of a Missionary and the expense of his support be saved to the Board, agreeably to the recommendation of the General Assembly.

4. *Resolved*, That all churches which have been long upon the Board, and are able to support the gospel of themselves, have their appropriations reduced ; and that they be discontinued by the Board as soon as possible, in order that the Missionary funds of the Church may be husbanded, and more liberally and extensively applied to fields that are purely missionary, and in which the Church may expand and grow.<sup>27</sup>

## NOTICE TO APPLICANTS FOR AID FROM THE CHURCH EXTENSION FUND.

Application to the Church Extension Committee for aid in building houses of worship or for the payment of Church debts, should always be made by the elders of the church, through the Presbytery to which the church applying for aid belongs, or through a Committee of the Presbytery, appointed for that purpose ; and such application should always be accompanied by a recommendation of the object by the Presbytery or their Committee, and a specification of the amount of aid indispensably necessary.

The appropriations of the Church Extension Committee are all made on the following condition, that, with the aid given by the Committee, the building shall be *entirely finished*, and *no debts left unpaid* ; and when money is appropriated to aid in the payment of debts, it is always on the condition, that, with this aid, *the whole debt shall be paid*.

The appropriations of the Committee are paid, whenever the church to be aided can certify to the Committee that the terms of the appropriation are fully met.

*Particular attention is requested to the following Resolution of the Church Extension Committee in relation to Appropriations.*

The following preamble and resolution in relation to appropriations, was adopted by the Board, March, 1851.

It being impossible for the Church Extension Committee ever to know the exact state of its available funds, without subjecting the appropriations to some limited time, during which the Committee will be responsible, but no time beyond that limit ; and in consequence of appropriations being made and continued to churches for a series of years from whom nothing is heard, and the funds are thereby locked up, and more recent applications cannot be responded to from churches which would immediately build if their applications were granted, and thus destroying that equality of right to this fund, which should be open upon just conditions to all the churches :—for these considerations, and the necessity of the case, the Committee unanimously adopt the following resolution *in relation to all future appropriations*.

*Resolved*, That if appropriations to churches are not called for within two years from the date of their application, the appropriations shall be considered as withdrawn, and the Committee be no longer liable for the same.

## CLOTHING.

*Boxes of Clothing for Missionaries.*—For the information of those who may wish to furnish clothing, or other articles, for the comfort of our missionaries and their families, we publish the following :

Boxes of clothing, when sent directly to the office of the Board, without any particular designation, will be forwarded to such missionaries as are known to be the most needy ; and the missionaries, to whom a box from any congregation or association is sent, will be requested to write to the donors, acknowledging the receipt.

In some instances, we are asked at the office to designate some missionary, and give particular information in regard to his circumstances, his family, etc. This information it is not *always* in our power to give ; and not unfrequently difficulties arise from selecting particular missionaries in that way. As a general rule, then, we would say, as the result of our own experience in this matter, that if the donors have no special reasons for

designating a particular missionary, the distribution of these boxes had better be left to the officers of the Board at the office. Our decided impression is, that a more equitable and judicious distribution will in this way be made, and the object of the benevolent donors be more completely gained.

*We ask particular attention to the following directions for forwarding boxes :*

1. In every box that is sent, put a *list of all the articles*, with an estimated *value* of each article ; put on this same paper the name of the individual, congregation, or association from whom the box comes ; also the address of the person to whom a letter of acknowledgment is to be sent. Let this paper be put in the box where it will readily be seen on the box being opened. A copy of this list, with a letter, should also be sent to the Office of the Board, in which letter, information should be given of the time when the box was sent, and by what conveyance, and any other things connected with the donation, which it may be desirable should be known at the office.

2. The box should be fully and plainly marked, "*Mission Rooms, 265 Chestnut street, Philadelphia,*" and the place from which it comes should always appear on the outside. The articles should be carefully put up in strong and tight boxes, well nailed, and secured against rough handling, on a long voyage.

3. It is important all boxes of clothing designed more especially for the West, should be at the office as early as the first of September, that they may reach their destination before the navigation closes.

*Clothing Distributed Gratuitously.*—Boxes of clothing form no part of a missionary's regular appropriation—the Board, therefore, need the same amount of funds to meet their engagements, as if no boxes were forwarded. It is very important this should not be overlooked. These boxes are of great value to missionaries, and they need all that is sent to them, but we should be careful not to suffer these acts of kindness to lessen our pecuniary donations to the cause. The cause cannot admit of this without loss, and serious loss. Thus far, there has been no pecuniary loss, but rather a gain, by the interest which has been excited in the preparation of these boxes. We fondly hope it will continue to be so, and that the interest in this cause will continue to increase, until our whole land is supplied with the gospel privileges.

*Contents of Boxes.*—As to what is to be put into these boxes, we are willing to leave that matter to the judgment of our good ladies, who so well know what is wanted in a family. Scarcely any article in common use will come amiss. Knives and forks, spoons, scissors, thread, yarn, silk, needles, pins, tape, buttons, etc. etc., in addition to articles of substantial wearing apparel, will be thankfully received. Flannel, muslins, calicoes ; etc., not made up are very acceptable. Garden seeds, medicines, etc.

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## PRINCIPLES UPON WHICH THE WORK OF DOMESTIC MISSIONS IS CONDUCTED BY THE GENERAL ASSEMBLY.

*Resolved*, That the Assembly would re-affirm all the principles upon which it has heretofore carried on its Domestic Missions—principles which have been exhibited in a review of all the published minutes, acts, and doings of the Church in her highest judicatories from the beginning ; and which are drawn up and set forth in order in the Report of the Board of Missions, May 1852.

*Resolved*, That the great work undertaken for so long a time by the Assembly, is the expansion and full establishment of the gospel of our Lord and Saviour Jesus Christ, by his own spirit and power, over all our vast country. And it is purely a missionary work ; missionary in this respect, that ministers are sent out by the Assembly, and means furnished for their support, in whole or in part, while they are preaching the gospel, and gathering and establishing churches. So soon as individual churches, or groups of churches are established, and are able to support all the institutions of the gospel for themselves, they are no longer missionary in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing churches, and go to add to the solid material and power of the Presbyterian Church. Now the principles upon which the General Assembly conducts its Domestic Missionary work are these : 1st. It is in the sense defined, a *missionary work*. 2d. The funds contributed for it are *missionary funds*. 3d. The men employed in preaching the gospel are, in their fields, *missionary men*. 4th. All the churches and fields aided and supplied, are *missionary churches and fields*. 5th. The funds supplied are funds for tem-

porary assistance, and not for entire nor permanent support. The people aided are to help themselves, be it ever so little, from the beginning, and are to go on to independence. 6th. The grand end and aim of the Assembly is to establish self-sustaining churches and fields, as fast and as far as possible, and so to increase the solid material and power of the Church, and accumulate strength to go forward expanding. 7th. Ministers and means are to be distributed according to the relative importance and promise of different fields, and in view of the necessities of the whole field, that there may be equality and no partiality. 8th. The Assembly conducts this work through a Committee or Board, responsible to itself alone, under its advice and control, and which Board is required to exercise its sound discretion and judgment in deciding upon, and in conducting the business entrusted to it. 9th. No debt to be incurred in carrying forward the missionary work. The Assembly always acted upon this just and only safe principle, and a principle which has always been adhered to by our Church, and in the Assembly of 1803, the following resolution was passed: "That there ought to be no anticipation of the funds in future; or in other words, that appropriations out not to be made in any year, beyond the amount which the funds arising in that year will be sufficient to satisfy," p. 280. 10th. And finally, agents for visiting the churches, and collecting funds for the work, may be employed by the Board.

*Resolved*, That the Board be directed to go forward and conduct the work entrusted to its care on these principles, as heretofore, and that they be commended to the attention and observance of all Presbyteries and churches in their applications for aid, and that the Board be also instructed to pay, as heretofore, due regard to the recommendations of Presbyteries. That all pastors and stated supplies be requested to take pains to circulate the Report when published, and diffuse more information on the subject of Domestic Missions among their people.—*Minutes of the General Assembly held at Charleston, South Carolina, May 26, 1852*, p. 215.

## ACTION OF THE GENERAL ASSEMBLY ON DISCRETIONARY POWERS OF THE BOARD.

ON APPLICANTS.—In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery; yet from the necessity of the case, they must exercise their own sound discretion upon the expediency or in expediency of appointing, or withholding any appointment, from any applicant, holding themselves amenable to the General Assembly for all their official acts.—*Minutes*, 1830, p. 16.

ON THE DISTRIBUTION OF FUNDS.—Overture No. 13, a memorial from the Presbytery of Logansport, desiring the Assembly to say, whether the Board of Missions has the power to reduce the amounts recommended to be given in aid to any churches, under the care of any Presbytery, without consulting such Presbytery; and if so, whether the Board has not equal right to take away the whole amount so recommended in any case.

It was *Resolved*, That while the Assembly expects the Board of Missions to pay great respect to the advice of the Presbyteries, touching missionaries labouring within their bounds, yet, in the distribution of its funds, the action of the Board must be controlled by the state of its treasury, and the relative importance of the various missionary fields under its care.—*Minutes*, 1852, p. 221.

FEEBLE CHURCHES TO BE COMBINED.—*Resolved*, That each Presbytery in our communion be recommended to discourage the sundering of feeble churches now united in support of the gospel, and generally to combine together such feeble churches in appropriate fields of labour, that the Board of Missions may be relieved from the need of a large allowance in such cases, and, where practicable, from the need of any allowance in aid of ministerial support.—*Minutes*, 1846, p. 206.

FIFTY-FIRST ANNUAL REPORT  
OF THE  
BOARD OF MISSIONS.

FROM APRIL 1, 1852, TO APRIL 1, 1853.

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FROM the first establishment of our Church in this country, it was a Missionary Body; and our Missions were carried on from 1706 to 1716 by the original Presbytery of Philadelphia; from 1717 to 1741 by the Synod of Philadelphia; from 1742 to 1758 by the Synods of Philadelphia and New York; from 1758 to 1789 by the Synod of New York and Philadelphia; and from 1789 to 1802 by the General Assembly. In 1802, the business of conducting the Missions increasing too largely upon the Assembly, that body appointed "THE STANDING COMMITTEE OF MISSIONS;" and *fifty-one years ago*, in May, 1803, and in *this city* of Philadelphia, "The Standing Committee of Missions" made its *first* Annual Report to the General Assembly. In 1816, the style of this committee was changed for that of "THE BOARD OF MISSIONS, *acting under the authority of the General Assembly of the Presbyterian Church in the United States,*" (*Min.* 1816, p. 633,) and its members and its powers enlarged; and both membership and powers were still further enlarged in 1827.

*The Board*, therefore, is no new creation, but the old "*Standing Committee of Missions*" under a new name, and with enlarged membership and powers, so that the Report which, in the good providence of God, we are now permitted to present to the Assembly, is our FIFTY-FIRST ANNUAL REPORT; and by a Resolution of the Board, passed at its regular meeting, May 9, 1852, the Reports are hereafter to be numbered in order from year to year.—*Minutes of B. of M., May 9, 1853.*

I. OPERATIONS OF THE YEAR.

1. OF MISSIONS.—(1.) *Nature of the Work.*

The work of Domestic Missions, committed by the General Assembly to its Board, may be divided into two parts, *Expansion* and *Retention*; or, if you please, *Possession* and *Preservation*.

First: *Expansion*, or the sending out and sustaining of missionaries in preaching the gospel, and in gathering, founding, and building up churches in new and destitute fields, whether opened to



us in our old settled States, or in our new and frontier States, or in our still newer Territories. The aim of the Assembly is, by the blessing of God, *to fill our country with the true knowledge of His name*. Thus we spy out and go up and possess the land.

Then, second, comes *Retention*. We desire our conquests to be not like the irresistible, yet transient sweep of an unsettled people, but like the conquests of a people to whom the Lord hath said, "Ye are my people, and I establish my covenant with you, and unto you, and to your seed after you, I give this goodly land for an everlasting possession, and I will be your God." Therefore, after we have founded our churches, no matter how long ago—we aim to preserve them in existence, by affording them a supply of ministers and of means for their support;—a supply *proportionate to their relative claims* in view of the great number of churches dependent upon the Board for aid; and in view, also, of the purely missionary fields which we are required to enter and cultivate, and which are opening upon us continually. Thus we prudently and efficiently endeavour to *preserve* our churches.

We say *endeavour* to preserve our churches, because from the earliest days of our work, we have not been able, in all cases, to do it, nor can it be done now. And why not? Because churches, in the providence of God, are not universally exempted from the afflictions, the calamities and evils incident to other associations of men on earth. Like other associations of men, or even like individual men, they will wax old, and decay, and die; they will die out naturally—no rising generation takes the place of that which has gone before; or die out by internal divisions—they bite and devour one another; or by emigration into distant parts; or by absorption into surrounding churches. This, no power in the Board, or in the Presbytery, can prevent. Such extinction of churches is common to all denominations: *We* have in our progress lost many; but our great body moves on. Families of men die out, but the increasing race feels not their loss. Again, churches are weak and feeble from the beginning of their existence, or become so afterwards from various causes, with little, perhaps no prospect whatever of increase; so that to give them a minister and support him over them, would be an unjust disposition of the ministers and means at the disposal of the Board. Is it just to give three or four ministers to a thousand people, at an expense of six or eight hundred dollars to the missionary funds of the General Assembly, while we have thousands of people almost, if not wholly destitute of every means of grace, in various parts of our country, for whom we would gladly get missionaries if we could, and among whom we can commence churches, with every means and prospect of growth into large and self-sustaining churches? What shall we do with these weak and feeble churches, whether old or young? What says justice? What says true piety? Two or three must be united together, and form a circle of churches, or be dissolved and merged into contiguous

churches, and thus be constituted a good charge for a minister, and, if possible, a sufficient and self-sustaining one. This course, frequently adopted in all our past history, carries out the order of the Assembly, (*Min.* 1846, p. 206,) and reduces such churches to the character and standard of missionary churches; and suffers no inequalities in the distribution of men and means to exist in the great field.

(2.) *Division of Field between two Executive Committees.*

The Board carries on its operations through its two Executive Committees, the one located in Philadelphia, the other in Louisville, Kentucky. Between these two Committees the territory of the United States is unequally divided; each Committee having, according to the division made by the Board, its own assigned field and limits; and as *the territory* is unequally divided between them, so is *the Church* itself.

*The field of the Executive Committee located in Philadelphia*, embraces the following States and Territories:—parts of Massachusetts and Connecticut; all of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, Georgia, Florida, parts of Ohio, Indiana, and Illinois; Michigan and Wisconsin; Minnesota, New Mexico, and Utah Territories; the State of California, and Oregon and Washington Territories. And this field, at the meeting of the last Assembly, May, 1852, was covered by 14 Synods and 82 Presbyteries, and the number of ministers 1403, and of churches 1774, and of members 158,459. The number of ministers and missionaries under the care of the Board in this field, and consequently connected with the Committee in Philadelphia, the past year, has been 325.

*The field of the Executive Committee located in Louisville, Kentucky*, embraces the following States:—Tennessee, Kentucky, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Iowa, parts of Indiana, Illinois, and Ohio—and was covered in 1852, by 10 Synods and 55 Presbyteries; and the number of ministers 621, of churches 996, and of members 52,199. The number of ministers and missionaries under the care of the Board in this field, and consequently connected with the Committee in Louisville, the past year, has been 190.

The Board also conducts the work of *Church Extension*, through a Committee styled "*The Church Extension Committee*," located in Philadelphia.

(3) *Statistical Details for the year.*

*The number of Missionaries in commission* April 1, 1852, was 319, to which have been added, to April 1, 1853, 196, making the whole number 515, and less by 23 than the year previous. *The number of churches and missionary stations, wholly or in part supplied*, (as far as reported) by missionaries, is 838. *The number of newly organized churches*, 32. *The number of admissions on examination*, 1643: and on certificate, 1287: making a total of admissions of

2930. *The number in communion with churches connected with the Board, 19,966. The number of Sabbath-schools, 432; of teachers, 3121; and of scholars, 19,123; and of baptisms, 1876; and of houses of worship, erected or finished, 45. Of the 515 Missionaries who have been in commission during the year, 180 have sent in no special report for the Assembly; more than one-third of the whole number, consequently we must increase all the returns one-third, to make them correct.*

#### (4) *Progress of Self-Sustentation.*

The Louisville Executive Committee reports 41 churches, served by 28 ministers; and the Philadelphia Executive Committee reports 33 churches, served by 28 ministers, *that have ceased their connection with the Board, and given us notice that they have become self-sustaining during the year: making the whole number 74 churches and 56 ministers.*

The Assembly will receive this information with no greater satisfaction than it gives the Board to communicate it. And with pleasure we add, that the Presbyteries generally, during the year, have entered upon the work of self-sustentation. They have re-organized some fields, taken off others, and brought up churches to sustain themselves. In some cases they have reduced their applications for aid, and in others have increased them and communicated necessary information freely. Under these circumstances, the Board has been enabled to perform its duties intelligently, promptly, and happily: and, with very few exceptions, *all the applications for aid have been granted, and to the full amount asked for.* The aid-receiving churches are unquestionably feeling more deeply their responsibility, and are entering more conscientiously into the performance of the duty of supporting their own ministers, and thereby relieving the Board. The General Assembly will therefore be pleased with the growing attention in the Presbyteries and churches to the duty of the support of the ministry on the part of the people; and it will be the province of the Board, in all time to come, to keep this duty distinctly before the presbyteries and churches, and faithfully and energetically carry out the views and principles of the Assembly laid down for its direction and government.

#### (5) *Support of Missionaries.*

In this connection we would call the special attention of the Assembly to the support given *from its funds* to our Missionaries, and the amount also received by them *from the people* whom they serve. *With very few exceptions indeed, all our missionary fields and churches contribute towards the support of their Missionary supplies.* Our people, in numerous instances, act with exemplary zeal and liberality in sustaining their ministers and rendering them comfortable and happy; and such is their good spirit, that they will assume their entire support, so soon as Providence will put it into their power. Others fall below their ability, and most criminally neglect



their duty. Yet we have cause of thankfulness, and hope for better days for our Zion in all this matter.

Taking 290 Missionaries labouring in 24 States and Territories, who have reported the amounts paid by the people for their support, *the average salary which they received, each, from the Board, is \$132; and the average salary, both from their people and the Board, is \$372.* These amounts may safely be relied on as *a general average* for our Missionaries throughout our field.

Of these 290, 4 receive less than \$100; 22 between \$100 and \$200; 42 between \$200 and 300; 101 between \$300 and \$400; 80 between \$400 and \$500; 18 between \$500 and \$600; 15 between \$600 and \$700; 1 \$700; 5 between \$800 and \$900, and 2 \$1000. The salaries of *two-thirds*, range between \$300 and \$600, and of *three-fourths*, between \$300 and \$1000, leaving *one-fourth* between \$90 and \$300.

Basing our calculation for our *whole* number of Missionaries, upon the results obtained from these 290, as now given, and the grand result will be, that *three-fourths of our Missionaries receive salaries from \$300 and upwards*; the larger proportion of these considerably over \$300, and one-fourth from \$90 up to \$300.\* The general average of the whole is that already stated, \$372.

\* Table showing the returns of 290 Missionaries labouring in 24 States and Territories, of amounts paid them by both people and Board, and average salary in each State; amounts paid in each State by the Board; and general average salary as paid by the people and the Board, and by the Board alone—year 1852—1853.

	Missionaries in each State who have re- ported.	Amount paid Mission- aries by the people and the Board.	Average Sal- aries paid in each State.	Amounts in each State contributed by the Board.
1. New York, - - -	28	\$11,124	397	4,410
2. Pennsylvania, - - -	48	17,707	369	5,537
3. Ohio, - - - -	37	11,013	298	3,238
4. New Jersey, - - -	14	5,837	417	1,680
5. Indiana, - - - -	37	12,815	346	3,725
6. Virginia, - - - -	19	7,117	374	2,580
7. Kentucky, - - - -	13	4,815	370	1,550
8. Texas, - - - -	6	2,710	452	1,125
9. Wisconsin, - - - -	10	3,680	368	2,300
10. Maryland, - - - -	9	4,815	535	1,440
11. Iowa, - - - -	15	5,293	353	2,137
12. Illinois, - - - -	19	6,386	336	2,625
13. North Carolina, - - -	6	2,200	367	875
14. South Carolina, - - -	1	215	215	215
15. Alabama, - - - -	2	725	362	200
16. Connecticut, - - - -	1	600	600	300
17. Delaware, - - - -	2	875	438	225
18. Georgia, - - - -	5	1,770	354	825
19. Tennessee, - - - -	6	2,400	400	950
20. Louisiana, - - - -	2	1,075	537	375
21. Arkansas, - - - -	4	2,449	612	700
22. Missouri, - - - -	2	412	206	167
23. Minnesota, - - - -	1	600	600	550
24. Michigan, - - - -	3	1,250	417	500
Total No. of Miss. who reported,	290	\$107,883		\$38,229

Average salary of Missionaries, (from all sources) \$372.

Average salary of Missionaries paid by the Board, \$132.

The salaries of Missionaries come from *three sources*, and three alone; first, from *the people*; second, from the *Missionary funds of the Church*; and third, from the *private resources* of Ministers themselves. The great majority derive their salaries from the first two sources, while a minority draw upon their own private resources, either from choice, or that they might not "hinder the Gospel," or from necessity, because they are settled and do not wish to remove. But save for the reason assigned by the Apostle Paul, 1 Cor. ix. 12, it is neither wise nor just to himself, nor to the people, nor to his brethren, for a minister to preach the Gospel of Christ "without charge." We stay not to give reasons, nor the results of experience and observation; we affirm that a minister who so preaches, lives in open violation of the command of our Lord, who "ordained that they which preach the Gospel should live of the Gospel." It is not to be supposed that our Missionaries *live* upon some of the extremely low salaries reported; for that, in most situations in our country, would be impossible, except for single men, or men of very small families, and not always in such cases; they have additional means of support of which they avail themselves. Salaries sufficient for ministerial support, or the support of men devoted to any profession or pursuit, vary according to persons, places, and circumstances. Some men with families will live upon \$350 better than others can upon double the sum. One dollar in one place will go as far as two in another. Ministers may have but a small salary in money, yet it is sufficient, because they dwell in parsonages, with good lots of land attached, and their people are liberal and constant in presents, and suffer them to lack no good thing. Ministers again have what is termed a large salary; for example, our "Metropolitan Bishops;" and yet so great are the expenses of living where they are settled, that at the end of the year they are in debt, or barely clear of it, and have not left the one-hundredth part as much money in their pockets as their brethren in the country, our "chorepiscopoi," who receive not a fourth or a fifth as much salary. It must be recollected also that the pecuniary ability of the people varies almost in every church. We are not, therefore, to infer that Ministers are not supported, because they have not large salaries; and it is an improper and fallacious mode of reasoning, because a particular amount is necessary in one place, therefore is it necessary in every place.

From a somewhat minute acquaintance with the circumstances of our Missionaries, we are convinced, that while generally they are carried through from year to year, yet many are pressed for supplies, and undergo privations, frequently of a severe nature, to avoid debt, and after all their efforts do not escape it; and, consequently, the raising of the salaries of perhaps every one, would be but an act of wisdom and justice, and is an object which should be kept in view and aimed at throughout our churches. The raising of salaries rests *primarily upon Presbyteries, upon Ministers themselves*. If they need better support *they must look after it, or nobody else will*, and

use proper means with their people to get it. The people require as particular instruction and exhortation in respect to the support of the ministry, as they do in respect to any other duty enjoined in the Word of God. And, *secondarily, upon the Board of Missions*; and the way to enable the Board to raise the salaries is, *for the Presbyteries to take off their aid-receiving churches*, that ought in justice to be off the funds of the Board; and *for all Pastors in all churches*, especially in *self-sustaining churches*, to *take up and forward to our treasury more general and larger collections*. Do this, and we shall accomplish something. Looking to the Board and neglecting duty at home, depending upon *aid from abroad*, and passing by *the people*, the fundamental and permanent source of support, is the high road to miserable salaries and a starving ministry.

#### (6.) *State of our Missions.—Extent.*

The Presbyterian Church of our denomination, is found in more or less strength in every State and Territory in our country, except four of the New England States, and the Territories of New Mexico, Washington and Utah. And, with the exceptions named, it has missionaries in every one of them. We are spreading over the whole country, and the Assembly would have it so.

#### *Labours of Missionaries.*

Having carefully read the quarterly reports through the year, of our missionaries, and particularly their special reports, for the Assembly, we are justified in the conclusion that it has been generally a year of faithful labour, and with a portion of the brethren, of arduous labour. Some have been laid aside by ill-health, and some have been called to their final rest and reward. The Assembly has reason to render thanks for *the character, increase, and value* of our Missionaries; for that goodness and grace of God which has given them such uniform health, and, to the best of our knowledge, preserved them from any departures from the faith, and from any reproach in their private or official conduct; so that they have stood as lights in the world. They are men upon whom the churches can rely, and who are doing an immense work for the extension and firm establishment of the Redeemer's kingdom. They are for the most part, the men who meet privations, and hardships, and contend with irreligion and infidelity, and corrupt Christianity, and heresies of every kind, and with denominational opposition, and frequently in much toil and weariness, lay the foundations of our churches, and schools, and colleges, which shall endure, and be blessings to the latest generations.

We have those who "tarry by the stuff;" but these go forth to war. They invade—they conquer the land. They enlarge our boundaries. They build up the kingdom of our Lord. They preserve the Republic. All honour to their names! The confidence,



the gratitude, and the rewards of the Church be theirs! What would we as a Church and as a nation be, without our Missionaries? Let the prayers, and sympathies, and support of God's people be theirs; and as he acknowledges, and honours them, so let us fail not in our measure to do likewise.

The missionaries of the Presbyterian Church, *'who have they been?* They have been THE FATHERS AND FOUNDERS OF THE CHURCH IN EVERY QUARTER OF OUR UNION. Who were McKemie, and Hampton, and McNish, and Andrews, and their companions in 1706? All missionaries. Who were the great body of our ministers from 1706, to the formation of our General Assembly, in 1789? They were missionaries during a part, and frequently during the whole of their ministry.

So has it continued in good measure to be with us, even to this present hour. Our missionary annals are adorned with the names and enriched with the services of the most distinguished and venerable men of God, that have ever flourished in our Church, or in this land.

We are built upon the foundation of these Missionaries, in every State in our Union. Their memories are embalmed, and their names will be had in lasting remembrance. The missionaries of the Presbyterian Church—*Who are they now?* We have ancient men once in the field, now men of renown—Fathers and Leaders, with their hoary heads, whose venerable forms we see in these Assemblies from year to year. May a kind and merciful Providence long spare their useful lives, and permit them to remain among us, to diffuse around them the fragrance of their many virtues, and to bless us with the light of their wisdom, and the example of their piety, and the efficacy of their prayers. And we have stalwart men in the prime and vigour of middle age. They too, were once active missionaries in the field, and drew support from the funds of the Assembly. They do so no longer. They are honoured and sustained pastors, or occupy other useful stations in the Church. And we have men of all ages, from the stripling of twenty-one, to the patriarch of sixty years, in active service, who, in piety, zeal and labour, in purity of faith, in devotion to the doctrine and discipline of the Church, in pastoral fidelity and pulpit eloquence, in judgment and solid learning, in the seals of God to their ministry; yea, in all that adorns them as men of God, as scholars and as Ministers of the sanctuary, come not behind the chiefest of their brethren. The Missionary field is that whereon most of our Ministers have been exercised and bred to war. Nor can they ever lose their convictions of the indispensable necessity of Missions, to the support and welfare of our Church; nor the memory of the good which they have done, and which they have obtained on the field; and whenever our missionary work comes before us, the heart of our people, of our elders and ministers, the action of Sessions, Presbyteries, and Synods,

and of this venerable Assembly, always beats and always answers in full measure to its appeals and its claims.\*

### *State of Religion.*

The year, like its predecessor, has not been marked by any general descent of the Holy Ghost upon our missionary churches and fields, and in this respect they have been like our established churches everywhere! Nevertheless, there have been some pleasing revivals. A spiritual dearth rests upon our Zion. Our present and great want is a general outpouring of the Spirit of God. We may be perfect in our organization and in our plans, and be prospered temporally, but without the indwelling and quickening power of the Holy Spirit, we shall inevitably decay and die!

### *Different Classes of our Population.*

Our population may be thrown into three divisions:—the first our *Native*, the second our *Foreign*, and the third our *Coloured* population. Our missionaries devote themselves to these classes, singly or in conjunction, according to the character of the fields which they occupy. We have several missionaries to the German population; but none to any other foreigners, directly and exclusively. Little or nothing is doing in the free States, through the Board, for the free coloured population; we have had but one church of this people under our care, and that in the city of New York. In the southern and south-western States, the door of access to the coloured population is open, and many of our missionaries devote to them a proportion of their time, and with encouraging success.

### *Re-enforcement and Enlargement of the Church.*

The Synods of Iowa and Arkansas, ordered by the Assembly at its last meeting, have been formed; important Synods, that are destined to accomplish much for our Church and country. And

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\* Of the *Names of Missionaries, now dead*, we present the following out of many:—McKemie, McNish, Hampton, Davis, Taylor, Wilson, Andrews, Boyd, (original Presbytery of Philadelphia,) Alison, Anderson, Alexander, Blair, Blythe, Breckinridge, Blackburn, Brown, Brainerd, Craig, Caldwell, Balch, Cummings, Craighead, Chavis (a coloured minister in Virginia), Coe, Dickinson, Dickey, Duffield, Beatty, Doak, Boyd, Chapman, Chamberlain, Edmunds, Findley, Graham, Davies, Halsey, Hall, Hoge, Gildersleeve, Gray, Kirkpatrick, Finley, Hart, Janvier, Lindsley, Larned, Lapsley, Lewis, Latta, Kerr, Gillespie, Moore, McWhorter, McCreary, McClure, Lacy, McDowell, McIver, McPheeters, Matthews, Henry, Miller, Rankin, Richards, Rice, Roe, Rodgers, Tennant, Thompson, Todd, Smith, Spencer, Patillo, Semple, Thatcher, Potts, Pratt, Wilson.

*Now living*, the following out of many:—Daniel Baker, Z. Butler, J. W. Alexander, R. Chamberlain, William Chester, S. S. Davis, Doak, John Dorrance, William M. Engles, A. G. Fairchild, Wm. Henry Foote, A. Gilchrist, Joseph H. Jones, John M. Krebs, Shepard K. Kollock, Francis McFarlane, G. W. Musgrave, William Neill, Wm. S. Plumer, George Potts, Benjamin H. Rice, N. L. Rice, Wm. D. Snodgrass, J. B. Spottswood, S. K. Talmage, Septimus Tustin, S. B. Wilson, J. Witherspoon, &c. Numbers of our ministers have acted as missionaries who were not in connection with the General Assembly, but with Synods and Presbyteries.

on the floor of this Assembly, we have *our first Commissioner from the Synod of the Pacific!* The annunciation sends a thrill of joy through every heart. Let our members rise and search out and extend to this brother the right hand of fellowship and of welcome. Welcome! welcome the Pacific! The Atlantic and Pacific join hands across the continent. Ere long, the unoccupied space between shall be filled up. God speed to our brethren in that far off land! God speed to the Missions of the Assembly!

Of all the frontier States, Texas may have received the largest accessions of missionaries during the year. The Board has sent *three* in addition to those who have gone out on their own resources. We believe the hand of God is manifested herein. The State is not only filling up rapidly with population, and requires a considerable supply of missionaries for its own necessities, but there she stands closing our Union on the side of Mexico; of Mexico, a sister Republic—immersed in the night of Popery, and ignorance, and intolerance. It is impossible for Mexico to remain as she is. Her future political condition is known to God alone; but the time will come, and it draws on apace, when our influence and power as a Christian people will cross the narrow boundary of the Rio Grande, and we shall then need Texas, with all her piety, and wisdom, and zeal, to commence the war upon the “Man of Sin;” and breast his power and drive him off the continent, as the tyrant and destroyer of men’s liberties, of men’s minds, and of men’s souls. Popery has melted away before Protestantism on this continent, and if we are faithful, by God’s blessing, it shall continue to melt away. Our solemn, unalterable determination should be, to follow out the leadings and teachings of God’s providence and grace, and make this North American Continent a PROTESTANT CONTINENT, whose genial airs shall never be disturbed by the cries of the innocent victims of ecclesiastical lust, and avarice, and tyranny; whose soil, sacred to civil and religious liberty, shall never drink the blood of the Saints of the most High God, shed by the emissaries and officers of a foreign despot; a continent where an open Bible shall be spread upon every foot of soil, and where every man shall worship God under his own vine and fig tree, protected, defended if need be, with none to molest or make him afraid. Entertaining these views, the Board have been gratified at the number of missionaries who have made choice of Texas as their field of labour. *Two* missionaries only have been sent to the Synod of the Pacific; because no other suitable brethren could be obtained. But that Synod has been re-enforced by four or five of our ministers, who have emigrated there.

No Missionaries have been sent either to New Mexico or to Utah. From the latest and best information in our possession, an effort for these Territories may without injury be delayed for the present. The demands for aid from the extreme South-west and West have been numerous, but could not be responded to for the want of mis-



sionaries. We have, however, the prospect of sending out respectable re-enforcements this spring.

The Board has its eyes constantly fixed upon the object for which it was created by the Assembly, namely, the supply of our whole country and our whole population, without preference or partiality, with the Gospel, and endeavours to keep pace with the growth and expansion of the country; but it could accomplish vastly more, with a larger supply of men and means at command.

The usual amount of *Clothing* has been received from our kind Christian ladies, and carefully distributed to brethren who were in need; and while we pray them not to relax their valuable contributions, we would in the name of our brethren and on behalf of the Assembly return them our sincere thanks.

### *Agencies and Synods visited.*

Two agents only have been employed from the office in Philadelphia—the Rev. John F. McLaren in the Central Agency, embracing the Synods of Pittsburgh, Wheeling and Ohio, and Rev. David McKinley in the Synods of Philadelphia and New Jersey. From the office in Louisville, the Rev. C. Leavenworth has been employed in the Synods of Cincinnati, Indiana, and Northern Indiana, and Rev. B. M. Hobson in the Synods south of the Ohio River; Rev. J. F. Cowan and Rev. Joshua F. Green as Missionary Agents, the former in the Synod of Missouri, and the latter in the Synod of Arkansas.

To supply the lack of agencies, and more especially to awaken a deeper interest in our Church on Domestic Missions, the Board determined to have as many Synods visited the last autumn as possible; and nineteen were visited out of twenty-six, under the direction of the committees in Philadelphia and Louisville. No effort was made to visit the twenty-seventh, the Synod of the Pacific.

From all the information obtained, the individuals representing the domestic missionary work of the Assembly were kindly and cordially received; and while in one or two instances discussions were had on the proper mode of conducting the work, and some exceptions taken to the action of the Board in certain respects, (which we are well convinced had their foundation in misconception) the general effect was most propitious; the interest in domestic missions was increased; and the Board has reason to believe that the great principles upon which the Assembly has conducted its domestic missions *from the beginning*, and which were re-affirmed at its last meeting, are acceptable to the Church at large: and, we add, that the expressions of confidence and of encouragement which have come to us from different quarters, inspire the Board with new zeal in the discharge of their responsible duties.

### 2. OF CHURCH EXTENSION.

This important branch of the domestic missionary work has received due attention, and we are enabled to report the Fund *free of*



*debt*; that appropriations have been made to forty-eight churches, amounting to \$6,401 07, besides \$494 72 in addition, to St. Pauls, Minnesota. And that *seventeen* churches have been finished and received their appropriations, amounting to \$2,180. The amount now appropriated to 37 churches, and ready to be sent as soon as they are prepared to receive it, is \$5,815 79. While the churches are slowly becoming interested in this branch of our operations, it is exceedingly desirable that greater efforts should be made to bring it more prominently before them. This might be done by the several Presbyteries, especially by Presbyteries that have availed themselves of the fund. The contributions from all sources the past year, amount to \$6,498 34, and of this, the amount from *thirty-five Presbyteries*, is \$3,247 39; and the amount received from *individual donors* is \$3,250 95. The amount received from the churches is about the same as that received the last year from the same source. The income from individual donors has been less. The amount contributed to this fund being so small, the Assembly will understand why so many applications from churches for aid are not granted. The reason is the best in the world, the Board has no money, *and, obedient to the just command of the Assembly, will not go into debt.*

Since the Churches and Presbyteries are so deficient in contributions to this Fund, we venture a suggestion, hoping that as it has been received kindly, and acted upon successfully in some instances, it may be in many, and several happy effects will follow its adoption. In the *first place*, the Presbyteries will be aroused to do *something* efficient for church extension within themselves and for themselves. In the *second place*, the churches needing aid will have their wants speedily supplied, and their houses of worship speedily builded. And, in the *third place*, the number of applications to the general fund of the Assembly will be diminished, and a greater amount be left in the treasury for cases that are more necessitous and for houses of worship in regions purely destitute. And what is the suggestion, that if adopted, will be attended by such happy effects? It is this—that where a house of worship is to be builded, after the persons immediately interested have subscribed and done according to their ability, prior to any application to the Board of Missions, *they lay their design*, together with the amount which they have contributed, and what may be further needed, *before the Presbytery* to which they belong, and the Presbytery shall then proceed to *take up a collection in each of the churches under its care*, for this object; the collections to be taken up either by the pastors and stated supplies in the churches they serve, or by a committee of visitation appointed by the Presbytery for the purpose; and so no churches, whether supplied or vacant, shall be passed over. This plan is natural, simple and just. Has not the Presbytery the care of the churches? Have not the feeble churches a right to ask the aid of Presbytery and of sister churches first, before going abroad? Is a man worse than an infidel, and has he denied the faith when he fails or refuses,

when able, to provide for his own, especially for those of his own house? And may we not apply this just and reasonable and Gospel rule to Presbyteries? Will they know the wants of needy members of their own family of churches, and make no efforts to provide for them? Will they suffer them to go travelling off five hundred or eight hundred miles for aid? If we acted more on this principle of providing for our own, we should do far better in building houses of worship for the destitute. Apply the suggestion. Here is an application from a Presbytery for \$200, to aid a church in erecting a house of worship. What has that Presbytery ever given to church extension! Next to nothing—or absolutely nothing! And this is not its *first* application. How many churches has it? *Thirty!* How many communicants, 2,000! Ten cents a member will pay the appropriation asked for, or six dollars and sixty-seven cents to each church will do it. But this able Presbytery that contributes little or nothing, will gavelly send off this application to the Board of Missions, hundreds of miles, and these struggling brethren be kept perhaps two years in expectation of aid, which would gladly and instantly be sent to them if the Board always had an overflowing treasury. So, again, Presbyteries, contributing little or nothing, of 24 churches and 1300 members; or of 14 churches and 1100 members; or of 12 churches and 600 members; or even of 30 or 40 churches and 2000 or 3000 members, will sometimes send up applications for \$50, \$75, or \$100!! How repulsive does this dealing on the part of Presbyteries with the general funds of the Church appear when presented in its real and true light. If our Presbyteries would take order, and make collections generally and statedly, they would not only have enough for their own wants, but a surplus for the wants of others also; for others, who having few or no resources within themselves, are obliged to apply (as of right they should) to the general funds of the Church. The order of dependance of a church and congregation for aid to erect their house of worship, we define as follows: *first*, depend upon *themselves*; *second*, upon *the Presbytery*; *third*, upon the *Synod*; and, *fourth*, and last, upon *the Church Extension Fund of the Board of Missions*. In *entirely new fields* the dependance upon the Board must be *more immediate*.

### 3. OF THE WESTERN EXECUTIVE COMMITTEE.

This Committee presents its Eighth Annual Report to the Board this year: the Report, short yet comprehensive and practical, is commended to the Assembly. (It is printed at the end of this Report.) The establishment of this Committee was an act of wisdom on the part of the Assembly. It has been active from its origin; but for the past two years particularly so: and it has conducted the business of the Board confided to its care, with efficiency and success, and with a firm adherence to the principles laid down by the Assembly for the regulation and conduct of its Domestic Missionary

operations. The Committee was established in view of the rapid growth of our Church Southward and Westward, and of the propriety and advantage of having an agency in the heart of the great missionary field which we are called upon to occupy; and the time has fully come for us to add more strength and efficiency and importance to this Committee.

## II. MEANS FURNISHED BY THE CHURCHES FOR CARRYING ON OUR DOMESTIC MISSIONARY OPERATIONS.

### 1. SUPPLY OF FUNDS.—*State of the Treasury.*

The total amount of *receipts* from all sources, from April 1, 1852, to April 1, 1853, is \$81,455 33, to which we add, *balances on hand in the different Treasuries, April 1, 1852, and borrowed money, \$4,199 96*, making the available resources of the Board during the year, \$85,655 29. The amount *paid out* at the different Treasuries for the same time, including borrowed money, is \$67,902 07, leaving a balance in favour of the funds of the Board, *in all the Treasuries, April 1, 1853, of \$17,753 22.*

By which the General Assembly will perceive, that the debt of about \$5,000, reported last year, has been paid off; that all our Missionaries are paid up to April 1, 1853, as far as heard from; and we have on hand, \$17,753 22. Our Domestic Missionary funds are therefore *free of debt*; and the Assembly "*owes no man anything, but to love one another.*"

The announcement is made with gratitude to the Great Head of the Church, and to his people, who have willingly contributed to his cause.

The balance to our credit in the Treasury has accumulated from several sources:

1. From *increased contributions*, from all sources, over the previous year.

2. *The healthful operation of our system*, there being 74 churches served by 56 ministers, that have become self-sustaining and gone off the Board, and so materially diminishing our disbursements by some \$6,000—a clear gain; and,

3. *The want of Missionaries.* Had Missionaries been secured for our destitutions, they would have been commissioned and sent out, and consequently the balance in our Treasury, would not have been so large as it is.

But we desire the Assembly to understand distinctly, that we have but a *fair working balance*; nothing more. Much of it is now due to our missionaries; and we shall pay *the whole of it out and much more*, to them, during the summer and fall.

We should always, if possible, *in order to avoid running in debt*, have a considerable balance on hand at the close of the year, *as the income of the Board during the summer is small*, and without such



a balance to draw upon, our Treasury would speedily be exhausted. Let there be, therefore, no relaxation in raising and forwarding funds, for we shall need all we can get, and had we \$30,000, we would find ample opportunity to appropriate it most advantageously to the interests of our Church.

Such is the state of our Treasury. We now turn to,

## 2. THE SUPPLY OF MISSIONARIES.

The churches must not only supply *Funds* for the support of Missionaries, but *Missionaries* to be supported.

By the statement already made, we fall short of our appointments and re-appointments, comparing the past with the previous year, *twenty-three*. Why this decrease?

The *first cause* is, *that 74 churches have become self-sustaining, taking off our Roll, 56 ministers*. This is the healthful operation of our Missionary system; and these churches and ministers are no loss, but a clear gain to us. And we wish we could report a larger number gone off in this same way. The more the better. In this the Assembly will rejoice.

The *second cause* is, *the transfer of Missionaries from their fields to self-sustaining churches*. A goodly number of our vacant churches are self-sustaining; and it is dangerous to our operations for our talented, and eloquent, and devoted Missionaries to come within their knowledge. These brethren, it is true, are not lost, they are doing good service in our Church, but we have not been able to supply the vacancies occasioned by their removals.

A *third cause* is, *some have been called to schools, academies, or Professorships*. Neither are these lost; on the contrary, they are filling useful stations; but their former fields lie waste.

A *fourth cause* is, *some have removed out of the missionary field on account of health, or the health of their families, or want of success; and others have been called to their final rest and reward*.

Such changes as these have been common from the earliest days of our domestic missionary work, and occur every year, and must continue to occur in all time to come. They are going on continually in the settled and sustained ministry of the church, and we can not expect any thing less or more among our missionary brethren. They have as much right to consider their health, the health and interests of their families, their prospects for usefulness, as other men have, and to make proper changes, whenever they conscientiously deem them necessary. The Presbyteries and the Board feel their loss, and, in some cases, very sorely. Bright prospects are clouded, but we can not prevent it.

Such are the causes, but upon closer examination our position in respect to numbers is more favourable than it appears to be. We had last year 538 names on our register. Of this number 56 went off self-sustaining during the year, and leaving us 482. To this

number we have *added* 33, and so bringing us up to 515. But the addition is greater, as others left for the causes assigned, who did not go off self-sustaining. The loss, therefore, is more apparent than real. We have actually been adding to our Missionaries, but not in numbers sufficient to supply all changes, nor the wants of the field; and unless God in his mercy shall visit his people with a spirit of prayer for labourers, and unless more direct effort shall be made to keep the ministerial work before the minds of our young and middle aged men; and, above all, if we have not more copious effusions of God's Spirit, the increase of our ministry will not keep pace with the increase of our population and the wants of the country, and consequently our domestic missions will suffer more and more. The diminution of an Evangelical ministry would be one of the severest and the most fearful judgments that could be visited upon our land. Alas, for our supineness and neglect! The pulse of sympathy beats feebly for the interests of our Zion, for the spiritual desolations of our land and of the world!

Thus far the operations of the year.

### III. THE PECUNIARY RESOURCES OF THE CHURCH NEED TO BE MORE FULLY DEVELOPED, AND THE FIELD FOR DOMESTIC MISSIONS MORE THOROUGHLY EXPLORED AND OCCUPIED.

Before bringing this Report to a conclusion, we would respectfully call the attention of the General Assembly to two considerations of prime importance: *The necessity of a fuller development of the pecuniary resources of our Church; and of a more thorough exploration and occupation of the missionary fields within our reach.* We have arrived at a period when the Church must gird up her loins, and forgetting the things that are behind, press forward to a more commanding position and to a wider and more energetic exertion of her power and influence in this great work. The condition and wants both of the Church and of the Country plead earnestly for it.

#### *What is the condition of the Church?*

What cries are these which invade our ears wherever we direct our steps over our widely extended bounds? They are the cries of 609 vacant churches, with their 24,809 communicants, with their congregations of male and female, old and young, rich and poor, bond and free. home-born and dwellers from distant lands, swelling into a multitude of near 75,000, doomed to silent Sabbaths, or to insufficient and occasional supplies of the means of grace from our own ministry. And supposing that all our 277 ministers, reported *without charge*, were able and could be brought to regular labour, still we would have 322 churches unsupplied, with a membership of 12,800, and congregations amounting to 38,000 persons.—(*Minutes of G. A.* 1852.) A number of these churches are our missionary churches, and look to our Missionaries (if they can be had) for a

supply, and to your missionary funds for aid. Add to these, vacant and destitute churches, the *wastes within the limits of our various Presbyteries*, which call to us for labourers, and where churches might be gathered: yea, turn your eyes to the east and to the west, to the north and to the south, and there is scarcely a single district within our ecclesiastical bounds which may not put in some claim for missionary services.

*And what is the Condition of the Country?*

It never was more prosperous. Yea, our prosperity for our spiritual good, as a people, is fearful? We are at peace with all the world, and held in respect and honour by all nations. Our national treasury is overflowing. Success crowns every department of industry. Labour is in demand. Plenty is universally diffused. Internal improvements appear every where, and our inter-communication is becoming perfect. We are connecting the Atlantic and the Great Gulf with the lakes and rivers, and even with the Pacific itself. There is scarcely a village or hamlet in our country which does not give signs of improvement. The resources of these United States are inexhaustible, and the enterprise of the people boundless. A foreign population is flowing in upon every side, and our people are spreading themselves and rapidly occupying our vast territory. The whole land teems with life, with energy, with enterprise, an astonishment to the world. Our growth, year by year, is extraordinary, and our strength advances in proportion. We already number thirty-one States and five Territories. Our total population, by the census of 1850, was 23,263,488, and cannot now be much short of 25,000,000.

We owe our prosperity, under God, to the fact that we have been, and now are, a Protestant and an enlightened people, and that prosperity depends upon our continuing the same. That our spiritual destitutions are many, and are on the whole somewhat on the increase cannot be doubted, and that we have an increase of ignorance, fanaticism, spiritual delusions, infidelity, irreligion, popery, lawlessness, and crime, is evident. And now, while the whole country is so wonderfully blessed, and all things are in the flood-tide of prosperity, and yet is yielding such fruits of unrighteousness, it is the duty of Christians of every denomination to look to its spiritual interests and see that they do not suffer; to leave no effort untried to bring every inhabitant under the reforming, the saving influences of the gospel.

That we as a denomination may fill up the measure of our high responsibilities, we should add to our other works A FULLER DEVELOPMENT OF OUR PECUNIARY RESOURCES, for the more successful prosecution of all our benevolent enterprises.

While the Assembly has cause for thankfulness at the progress made, yet our missionary operations have, in years past, been sometimes embarrassed, and almost always more or less cramped, for the



want of a larger supply of funds. The duty, the truest economy, the most successful policy of our Church must ever be a supply of funds abundantly adequate to the wants of all our great schemes. Give us *ample funds*, and if a church edifice is needed, the Board of Missions will be able to say: "Go forward and build your house—do what you can among yourselves, we will see it paid for." If a labourer is needed in any place, the Board will be able to say to the Presbytery—"Send him—occupy the ground—do what you can for his support—we will see him sustained." If missionaries offer for far distant fields, the Board will be able to say to their application, "Yes, we will send you; go, and do all in your power to build up the Redeemer's kingdom, and gather the lost sheep into his fold; and be at rest, you shall lack nothing." With what satisfaction, with what energy, would our enterprises be sustained and pushed forward? The hearts of our brethren in the field would know no fear, and their hands know no weariness. What an honour would be reflected upon our Church, and how would the riches of her liberality abound to the glory of God? This is the elevation to which we should aspire—yea, it is an elevation to which we can unquestionably attain, for our pecuniary ability is ample. Yea, we declare it, *the Presbyterian Church in the United States is a rich Church*; and it is our lack of love, and of faith, and of system, and of labour, that has kept us so far below a demonstration of the fact by our unbounded charities. The Lord pardon and quicken his people.

But *from whence* are these funds to be obtained? From *three sources*, and from three only. *First—from the contributions of Churches. Second—from the spontaneous contributions of friends of Domestic Missions. And, third—from legacies.*

The second and third sources, *Individual Contributions and Legacies*, are precarious and necessarily fluctuating, and can be calculated upon only to a limited extent, and consequently form but a limited income upon which to base our operations. The first source, *the contributions of Churches*, is indeed the only *reliable* foundation. *They* make up our great income; *they* constitute our capital; our stock in trade. They are now, and ever have been, considered in this light by the Assembly; for the principle upon which all our schemes are founded, is, that WHAT WE ATTEMPT TO DO AS A CHURCH, WE SHOULD SUSTAIN AS A CHURCH. Hence the first Presbytery, the first Synod, ordered collections yearly *in all the churches* for our object; and so did the General Assembly after its constitution in 1789, and so has it done ever since.

These contributions should come from *all* our churches, without exception, and in sums proportionate to the number of their members and their pecuniary ability. We may throw them into two classes. The first class is, *the self-sustaining and contributing churches.* The second class is, *the contributing, but not self-sustaining churches.* This second class is smaller in number than the first, and while its contributions assist the Board they are not, of course,



sufficient to sustain the Board. Hence it is obvious, that *upon the first class, THE SELF-SUSTAINING AND CONTRIBUTING CHURCHES, WE MUST MAINLY RELY.* They are our never failing fountains, from which we are to draw. With them is instrumentally lodged the power of life and of death over all our Boards, upon them instrumentally, rests the responsibility of their failure or success.

How have the churches generally met this responsibility? and how have our pecuniary resources been developed? The question we shall endeavour to answer? Can we present a reliable statement, an accurate approximation *to the actual support given by them at the present time to the work of Domestic Missions?* We offer to present one, and take as its basis the returns from eight (including some of the oldest) Synods in our body; and we make choice of these, because from the compactness of the territory they cover, the density of the population, and the largeness of the membership, and their longer and better training in the support of missions, they will present the fairest view which we can possibly take of the condition of our denomination in this matter.

The Synods are Albany, Buffalo, New York, New Jersey, Philadelphia, Pittsburgh, Wheeling and Ohio. And the years we select are the ecclesiastical years from May 1, 1850, to May 1, 1851, and from May 1, 1851, to May 1, 1852. In this first year there were belonging to these Synods 1085 churches with a membership of 118,405; of these churches 606 contributed to the funds of the Board, and with a membership of 83,761. There were also 479 churches which did not contribute, with a membership of 34,644. From which it will be seen that a little *over one-half of all the churches*, and *over two-thirds of all the church members* of these eight Synods contributed.

Assuming now that the *remaining Synods* of our body contributed, *in the same proportion*, and we shall have a total of some 1500 churches, and 150,000 Church members who contributed to the Domestic Missionary fund in the year 1850 and 1851.\*

And what are the results of the second year, 1851-1852. Almost identical with the first.

There are 561 contributing churches, out of 1118, with a membership of 76,301 persons, and 557 non-contributing churches, with a membership of 42,766, *one-half the churches* contributed and something *over two-thirds of the members.* Adding at this rate as in the preceding year, the *other Synods*, and the total is some 1366 contributing churches, and the same number of non-contributing churches, and 150,000 contributing and 60,000 non-contributing members.

Basing our statement upon the returns for these two years, we shall make a reliable approximation to the truth, when we affirm that *one-half our churches*, and *one-third our members* do not contribute

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\* The number of churches by the Minutes of the Assembly, 1852, is 2733, and of members, 210,414.

to our *Domestic Missionary fund*. Our allowance is liberal, as we have taken the best Synods for contributions, which we have—the largest, the richest and most compact; the oldest and longest trained. It is the belief of some that not one-half our members contribute. But we will let it pass at one-third, and the result is sufficient to bring the crimson to the cheek and to rebuke our self-righteousness and complacency. What a multitude of non-contributing churches and members! Over 1300 churches and 60,000 members! Whatever they may contribute in other directions, they contribute nothing to the general Domestic Missionary fund of the Church.

Have our churches met their responsibility? Have the pecuniary resources of our Church been developed? No, they have not. Let the fact be demonstrated in *another form*. We have considered over two-thirds of our church members contributors to the Domestic Missionary fund. And why? Because *they all actually contribute*? No. But simply because they *belong to contributing churches*. But it is a well known fact in the experience of pastors and agents, that *all* our members *do not contribute* when collections are taken up. We may safely reduce the 150,000, estimated as contributing members *one-fourth*, to 112,500! And, moreover set down *two-thirds of our contributions* as coming from *one-half of these* 112,500. So that making no allowance for contributions from *the people of the world* in our congregations, the income of the Board from the churches is *mainly* derived from some 60,000 or 70,000 communicants! We will go *one step further*.

Is the General Assembly aware of the fact that our churches *as such*, do not contribute an amount sufficient for the support of our Domestic Missionary operations? Do you demand the proof? We have it at hand.

The receipts from all sources for the year, from April 1, 1852, to April 1 1853, we find to be,	\$81,455 33
Add to this sum, the balance in the Treasuries, April 1, 1852, and borrowed money,	4,199 96

And the available funds for the year are found to be,	\$85,655 29
Deduct from this amount the individual donations and legacies, as follows :	

Philadelphia Treasury,	\$20,065 92
Louisville do.	3,590 91
Pittsburgh do.	491 83
Presbyterial Treasuries,	51 34

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\$24,200 00

And we have the sum of, \$61,455 29 contributed by the churches (*including* balances from last year and borrowed money as already stated, \$4,199 96). This sum, \$61,455 29, is the contribution of the churches for the year's

expenses. Has it been sufficient? No! The whole amount paid out for expenses during the year has been \$67,902 07: which leaves the contribution of the churches *short of the expenses* \$6,446 78! which, deducted from the amount of individual donations and legacies, \$24,200 00, leaves the exact balance in our Treasury, as already reported, April 1, 1853, of \$17,753 22.

Here is an astonishing and instructive fact! *Our churches as such did not the past year sustain their own Domestic Missionary work!* And had it not been for individual donations and legacies, we should have been involved in a debt of \$6,446 78. It is our conviction that the past year tells but the tale of its predecessors; and were it not for individual donations and legacies, our work would be brought to a stand, and we should be compelled to reduce our missions very considerably. The facts now adduced, namely, that we have over 1,300 churches, and 60,000 communicants that contribute nothing; that of the 150,000 contributing members, *one-fourth* must be taken off: and of the remainder, our collections come from about *two-thirds*, and so the number of valuable contributors is reduced to 60,000 or 70,000; and that our churches fall short of supporting our Domestic Missions by above \$6,000; are sufficient to prove that our churches have not met the responsibility laid upon them, of supporting our Domestic Missionary work; and that our pecuniary resources are not as fully developed as they require to be; weighed in the balances, we are found wanting.

Permit us briefly to suggest the *causes* of this objectionable state of things, the *means of a reformation*, and the *advantages* which would necessarily follow.

**CAUSES.** *The first cause* is, that *the Church is without any general and efficient system of contributions for the Domestic Missionary scheme.* All our schemes require large and *annually increasing funds for their support.* And what can we effect without some general organization—some system of contributions? It is lamentably true, that we always have been and to this day are without any! In portions of the Church, a system of annual collections is to some extent observed. The nearest approach to a general system in any contribution in the Church, is that of the Monthly Concert for Foreign Missions. And yet to this noble work there are about *one half* the churches that contribute nothing! *A second cause* is: *The duty of contributing to Domestic Missions is not as earnestly enjoined and as generally felt in our churches as its importance demands.* And this is a powerful cause. It reaches to the root, it touches the foundation of the evil. Had we the necessary doctrine, and reproof, and correction, and instruction in this righteousness *from the pulpit*, our people would be more thoroughly furnished unto this good work! When has an appeal for Christ's crown and kingdom ever been fairly taken before our people, and God's grace has not wrought in them and they have not responded, in some good measure, to that appeal? Where in



all our wide bounds now, is there a solitary church that has been blessed with even an ordinary ministry, which will not, upon an appeal, entertain the subject of missions, and lend their aid to the work? We believe not one!

We dare not say that *the Lord's people* are guiltless in this matter; they have much to answer for of supineness, and of covetousness, and of unbelief, and of indifference to God and his glory; and they come short in too many instances of seconding the zealous efforts of their spiritual guides: yet, the sin of so great a neglect of their duty in aiding the establishment and progress of the gospel in our country, should be largely shared by others. The sheep hear the voice of their shepherds, and they follow them. They will not run *before*, they will not essay to *lead* their shepherds. It is not their place. Hence, "like priest, like people;" *Missionary pastors make Missionary people*. If they instruct not, if they move not, the people will remain stationary. They will seldom reach over the heads of their spiritual leaders and convey their contributions to the Boards of the Church.

*Information too*, is not sufficiently diffused, intelligence is needed among our people of the condition and wants of our country and the world, and ignorance adds to the general neglect; and *what is published is but partially read*. How can people be expected to act without knowledge?

Is the Assembly aware of the fact that there are but 11,000 copies of the Home and Foreign Record issued; of which issue, 3,000 copies are sent *gratuitously* to our ministers and candidates, and upon exchanges, leaving but 8,000 paying subscribers in our whole Church of 220,000 members! Nay more, will it be credited that even *the Reports of our Boards* are left unread by some of our own ministers and elders! and *they* need to be instructed concerning their nature and operations!

*A third cause is: The duty of contributing to the Missionary work is, in a majority of cases, most imperfectly performed when it is inculcated and attempted.* Presbyteries that are accounted *Missionary Presbyteries*, and pastors and stated supplies that are accounted *Missionary men*, and preach on Missions, and take up collections, too frequently deal with a slack hand. They have no good system, and enter not into their collections *heartily* and *energetically*, as into one of the essential duties of Christianity. In some churches the time for taking up the collection passes by, and the duty lies postponed until the next year; and in others, an agent is written for, or expected, and none appearing, no collection is made. It is argued, if the collection is not worth coming for, it is not worth being sent. But the sore evil in church collections, is that in the usual form of taking them up, *the principal amount* comes from a *minority* of the members. True, rich members are perhaps always a minority. But allowing that the rich *all* give, the disparity between what is contributed by them and by persons



in flourishing and good circumstances, is far too great. Follow out a church collection in detail, and the fact will be established. Let us not take a fictitious, but a real case. And we might multiply similar cases to almost any extent, both in town and country. Here is a church of 260 members, and a congregation in all of about 450 adult persons. The church takes up an annual collection for one of our Boards. What is the result? Sixteen individuals subscribe on cards left in the pews \$385; the boxes are handed from pew to pew, and from the remaining 244 church members and 190 not members (supposing all are present), making 434 persons, we gather but \$39,95! Total, \$424,95. The collection is considered *a good one*, 94 cents to every adult in the congregation. But it is by no means *a general one*, for 16 individuals give near *ten times* as much as 434!

Could we have followed these boxes around, we should have seen them pass many abundantly able to give, without receiving one cent! We do well to make these minute investigations. They reveal to us the true state of things, and aid us in devising remedies.

Such are some of the causes (and they have been of long standing) why our income is no larger from the churches.

We have indeed had, with some exceptions, an annual increase in contributions; but it has been an increase by no means proportionate to our increase of membership and pecuniary ability. The income of the Board, for five years past, has been fluctuating, and not a very great way above being stationary.\* THE FULLER DEVELOPMENT OF HER PECUNIARY RESOURCES IS ONE OF THE GREAT WORKS WHICH OUR CHURCH MUST NOW ATTEMPT IF SHE WOULD CONTINUE IN HER CAREER OF USEFULNESS AND OF EXPANSION, BOTH AT HOME AND ABROAD. Beyond all question, we need a reformation in our habits and modes of giving.

MEANS. But *how* shall this reformation be effected? What *means* shall we resort to? We respectfully answer: that *a system of collections should in some available form be introduced into all our churches*. System is the order of Providence, both in his kingdom of Nature and of Grace. We are to imitate Him. All our works of magnitude must be systematized. Efficiency and success are inseparably linked with system. By this all kinds of governments and associations of men stand or fall. The Church itself is no exception. What gives such stability to idolatry? It is system. What gives such resources to Antichrist? It is system. What gives such power to some particular branches of the Church of Christ, whose energy and expansion amaze us? It is system. To what does the Free Church of Scot-

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\* Income of the Board of Missions for the past five years.

1848—9	-	-	-	-	-	-	\$70,440 37
1849—50	-	-	-	-	-	-	67,654 19
1850—51	-	-	-	-	-	-	74,974 27
1851—52	-	-	-	-	-	-	63,866 99 (11 months)
1852—53	-	-	-	-	-	-	81,455 33

land owe the success thus far of her secession and of her establishment and support both at home and abroad? To her system. And to what do we, as a Church, owe our progress, especially of late years, and our present position and influence? To our system. This is known and read of all men.

But our system, extensive, harmonious and powerful, is not perfect in all particulars. It is not perfect in this, *that we have no general system of contributions*. And the day that, by the favour of God and the hearty concurrence of his ministers and people, we can introduce such a system, will be a day of unspeakable blessings. And in urging contributions in a systematic form, we are but insisting upon *obedience to the express law of God binding upon his people under both Dispensations*. Now a thorough system of contributions should embrace the following characteristics:

1. It should be *general*. It is obvious that contributions should be co-extensive with the obligations to make them. The obligation rests upon every church, upon every child of God. Hence they should be taken up in every church, whether supplied with a ministry, or vacant. Vacant churches are not destitute of officers; they have Ruling Elders to act in this, as well as in other matters, and they are under the superintendence and control of Presbytery. Nor is any church to excuse itself on the plea of inability. No church is so poor that it has not "two mites" to cast into the treasury of the Lord.

2. While the contribution is thus *general*, it should be *personal*; so arranged that *every individual* (whether a professor of religion or not) enjoying the blessings of the gospel with us, might have the opportunity of doing something for its support and propagation. The more we can *individualize* our contributions, after the Apostolic mode, 1 Cor. xvi. 1, 2, the more perfect and successful we shall be. By such an arrangement we secure contributions from *the many* and not from *the few*. We bring to our aid "the power of littles," and the aggregate of the small contributions from the many, although most of them may be humble and in moderate circumstances, will far outweigh the contributions of the wealthy. It is the drops that, falling regularly and copiously, refresh the thirsty earth, and fill the pools, and make the springs perennial, that give drink to every living thing.

3. And again, the contributions should be *constant*. By constant we mean *perpetual*, running on from year to year, from generation to generation, down to the end of time. The work in which we are engaged knows no end; we are to carry it on while we live, and leave it as a legacy to be carried on by our successors, after we are dead.

4. And finally, the contributions should *recur at stated times*, and not be left to the visits of agents; not to the memory of pastor or session. Regularity and promptness will thereby be induced, and

men will better feel and appreciate the importance and necessity of the duty.

Now are we able to lay our hand upon a *Mode or Plan* for taking up collections, which shall embrace all the characteristics of the thorough system now indicated? Namely 1. That contributions be taken up in every church. 2. That opportunity be given to every individual member, both of the church and congregation, to contribute. 3. That the contributions be perpetual; and 4. That they regularly recur in the churches, at such seasons in the year as shall be agreed on? We think we can.

Three plans for collections we discover to be more or less in use, each having its advantages and advocates. 1. *The Monthly Concert collections.* 2. *The annual Sabbath congregational collections;* and 3. *Congregational subscriptions.*

1. THE FIRST PLAN, is to *divide* the collections made at the Monthly Concert *between the Foreign and Domestic Missionary Boards.* The objections to this plan are insuperable. (1.) The monthly concert is not attended by above one half our communicants, and by very few indeed of the members of our congregations even in cities and villages; while in the country it is no better attended, and in a great many churches the Monthly Concert is not observed at all. To obviate this difficulty in some churches, an annual collection is taken up for both Boards in addition. But (2.) The Monthly Concert has been instituted from the beginning in all denominations of Evangelical Christians, *exclusively for Foreign Missions;* and it never has been, nor is it now our opinion, that the collections of the Monthly Concert should be diverted from their original intent. That sacred cause cannot be too highly esteemed, nor too liberally supported; and our belief is, that such a plan would ultimately tend to reduce the income of the Foreign, and be but a poor help to the Domestic Board. While the churches of course must do as they please, we think there is a more excellent way.

2. THE SECOND PLAN is, to *take up the collections upon a fixed Sabbath in the year* (after preaching, or making some statement in relation to the object), *in a congregational way.* There are four modes of reaching the congregation. (1.) To request all so inclined to send or hand in their contributions to the pastor or elders, during the week. (2.) To take up the collection at the doors as the congregation goes out. (3.) To take it up by handing around the boxes, or bags, or plates, to all in every pew; and, (4.) To have cards and pencils placed in every pew, requesting all who prefer doing so, and may not be prepared, to set down the amount they intend to give on the cards, to be collected afterwards; and in addition, hand around the boxes and receive from all who choose to give instantly.

These different modes of a congregational collection, are set down in the order of their value. The first, for obvious reasons, is a less successful mode than the second; and the second, for reasons equally



obvious, less successful than the third, and the third than the fourth, The fourth is the best, because it approaches nearer a direct and personal application to every individual, and at the same time makes some provision for the reflection and convenience of the contributors.

The advantages of this second plan are, 1. The promptness of its execution. It is consummated in a day. 2. Its simplicity. 3. Its saving of time and labour in the church—there are no committees of collection required. But there are weighty objections to it. It leaves out all who happen to be absent from the house of God; it leaves an open door for the neglect of giving on the part of many; it does not reach every individual directly, and therefore conscience is not sufficiently appealed to, and many satisfy themselves with a less contribution than they otherwise would make; consequently the main burden is thrown on a few, and the pecuniary ability of the church is by no means fully developed. Experience has demonstrated all this.

3. THE THIRD PLAN is, *to take up annual congregational subscriptions, in the way of a direct and personal application to every member of both church and congregation.* On this plan no moneys are taken up on the Sabbath, or on any other day, *in the church.* There is a general committee to collect for all the great schemes of the church, or there are separate committees for each one. These committees are composed of elders, deacons, or members—of persons willing to undertake so good a work, and who will cheerfully undergo the necessary labour, with punctuality and thoroughness. Previous to the going out of these committees, the pastor or stated supply may preach sermons with direct reference to the object for which the committees are appointed; the sermons to follow at intervals of two or three months; and each committee go to its collections immediately after its own sermon; or short statements may be substituted for the sermons. The pastor, however, may preach a sermon of a general character on Christian beneficence, touching on the nature and importance of our different schemes, and the general committee may then begin and call upon every one attached to the church and congregation; indeed, go from house to house with a *card or printed schedule or table* prepared for the purpose, and receive the subscriptions to the schemes at once, in cash, or at the end of the year, or in weekly, monthly, or quarterly sums, as subscribers upon consideration may prefer.\*

The printed (or written) schedule or table may be *placed in the pews or slips*, and all who choose may set down what they will give on the Sabbath the subject is brought up, and *afterwards* the collectors may go around the congregation and complete the application to every member. In the place of printed or written schedules

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\* The form of such a Card or Schedule is printed on the Cover of this Report.



some use a *subscription book*, which is circulated through the congregation by the elders, deacon, or sexton.

The advantages of this plan are—1. That it more directly and considerably recognises and calls into exercise the principle of Christian beneficence. 2. It gives some active employment to elders, deacons, and members, and contributes to improve the piety of the churches. 3. It is adapted to all congregations, both in town and country; to vacant churches, as well as churches supplied with a stated ministry. 4. It appeals to every individual, to old and young, to male and female, to rich and poor. None are passed over. Every mind and heart is brought to consider and to feel, and to meet the responsibility of giving or not giving. 5. The pecuniary resources of the Church are more fully developed; and 6. The income for benevolent purposes is increased and made more regular and permanent.

Against this plan of collection there appear to be no valid objections. It has the testimony of those who have adopted it in its favour, being by them considered better than either the first or second, or indeed than both combined; it is, indeed, in substance, the plan fallen upon and in use in the Free Church of Scotland. It appears to work well in that Church. It is worth a trial in ours.

ADVANTAGES. Adopt in our Denomination a general system of contributions upon the *second*, or more particularly upon the *third plan* proposed, and we shall reap the following *advantages*:

1. *You fix the responsibility of the support of our benevolent operations where it properly belongs, UPON THE CHURCH, IN HER ORGANIZED CAPACITY.*

Her duty is to fill the country and the world with the knowledge of the Lord. She is bound to supply all the means in her power necessary to that end. You turn the eye of every minister and of every member to the principle that underlies all our schemes, namely, WHAT WE UNDERTAKE AS A CHURCH, WE MUST SUSTAIN AS A CHURCH. We should aim to carry out this principle. If we fail, it will not be our misfortune, but our crime.

2. *You dispense with the necessity of Agents for collecting money, if not wholly, then to a large and most desirable extent.*

The pecuniary resources of our Church can never be thoroughly nor permanently developed by agents. They have failed to do it, in times past, and will fail to do it in all time to come, for reasons which are obvious to every reflecting mind. A system of agencies to pervade our Church, and visit personally each portion of our territory, would be shortly broken down by the numbers it would withdraw from the regular ministry, and by the burden upon the churches of its own support. The dependence of the Church upon the presence and visits of agents, tends largely to render its benevolence spasmodic instead of constant; more dependent upon excitement than principle; and vast sums lie uncontributed because not applied for. Meanwhile pastors become remiss in inculcating the great

Christian duty of benevolence, throwing it with all its cares upon the shoulders of strangers, and, like the people, lose sight of it so soon as the agents have departed. In justice to our ministers and members we ought not to resort to agents, except to a limited extent, and employ as few as possible. We must depend mainly upon our pastors and stated supplies and elders. They have it laid upon them. *They are responsible to the great Head of the Church, for the raising of funds from His people for the support of His cause on earth.* The pastor is the best agent among his own people, if he be found intelligent and zealous and faithful; and he pays into the treasury of the Lord, their contributions free of all expense of collection. Missionary pastors are almost universally beloved pastors.

3. *You will awaken the Church to her duty, and interest her more in all our benevolent enterprises and promote her active piety.*

“Honouring the Lord with our substance” will no longer be a strange doctrine in our pulpit, to the ears of multitudes; there will ensue a more perfect consecration of wealth to the up-building of Christ’s kingdom. When the Church *gives*, she will *feel*; her interest will increase in enterprises to which she devotes her means. The covetous thoughts of many hearts will be revealed; the sin of covetousness will be assaulted and weakened, if not overcome; the effort to do good in several ways will excite to efforts in many ways. The liberal Church is an active Church. Graces are perfected by exercise.

4. *You will develop the pecuniary resources of the Church, and concentrate them.*

You will equalize the burden—if burden it may be called. Every man will be a contributor. In the place of detached and limited companies you will have armies of contributors. Think of 220,000 contributors to Domestic Missions! Our treasury will know no want, and our increased income will shame our present lukewarmness, and cast all our past history into the shade! Large sums in the aggregate, pass out of our Denomination annually, into others, because we have no general and thorough system of contributions. While we cannot take away (and have no desire to do so) the right of our members to give their money to any benevolent schemes they honestly prefer, yet, as *Presbyterians*, we believe that all our ministers and members are bound to give their special support to our own Church, *in preference to all others*; and one grand means of impressing this obligation is, for us to organize upon it. Let us concentrate our means upon our own body.

5. *You will impart new life and vigour to your Domestic Missionary enterprise, and give greater expansion to our Zion.*

Your Board of Missions, instead of tottering fearfully along, inspired with courage would march boldly forward, and having ample means at command, would impart new energy to our enterprises; we could seize upon important points and occupy them; we could expand successfully, and keep pace with the progress of our population. Our beloved missionaries would not fear to lift up their

heads any where; nor hesitate to devise liberal things for Christ's kingdom, not to explore regions and take possession of destitutions; nor would they be distressed about their support. They would feel themselves to be really what they are, namely, *the Missionaries of the Church, and supported by the Church*; yea, supported until they shall have gathered a faithful flock, able and willing to sustain them.

6. *And more than all, and for the crowning of all, you will secure the blessing of the God of Missions.*

You have brought all the tithes into the store-houses. He will open the windows of heaven and pour you out a blessing that there shall not be room to receive it. Your alms have gone up; your prayers will be heard. The consistency of your piety will impress the world. Faithful men will be raised up to receive your aid; their preaching will be blessed, converts will be multiplied, and the desert shall rejoice and blossom as the rose.

Such are the advantages, and such would be the happy results of a general and efficient system of contributions in our Church. And in conclusion of the subject, we add, that the General Assembly has *the right* (a right exercised an indefinite number of times in our history), not only to enjoin collections in the churches for Domestic Missions, or any other proper object, but also to indicate *the plan* upon which such collections shall be made; leaving it, of course, to Synods, Presbyteries, and churches, while they obey the injunction, to *vary* the plan as may best suit their circumstances, and accomplish the end in view.

But, it may be asked, is it *possible* to carry out any system of the kind with even a tolerable degree of thoroughness or success? Where lies the impossibility? There are churches; nay, circles of churches, that take up their collections with tolerable success, and after some general plan; and may not what is done on a small scale, be done on a large one? With a good spirit and a strong will pervading the body, may not every part and every member be laid under contribution? "*But remember the vast extent of our country, and the number of our vacant churches!*" We do; but the objection drawn from the extent of our country cannot hold. The diffusion of the Church does not deprive her of knowledge, nor relieve her of responsibility, nor take away her ability to contribute. Our inter-communication is perfect and rapid; and we can have as faithful pastors and elders, and as benevolent and active Christians in California, and Minnesota, and Texas, as in Virginia, or New York, or Pennsylvania. Nor is the objection valid with respect to vacant churches, since they all have elders, and are all attached to and are under the care of our Presbyteries. The Presbyteries are ubiquitous, they cover all our bounds, and are able to visit these vacant churches, or to make other efficient arrangements for taking up collections in them. And while there may be reasons why we cannot attain the same general perfection, yet why may not our



Church imitate to some good extent, the example set us by the Free Church of Scotland in this matter?

Out of 837 churches in 1851, 786 contributed to Home Missions, and only 51 did not; and out of the 837, there were but 14 (if we have numbered accurately) which did not contribute anything at all to the schemes of the Church, and these non-contributing churches appear to have been located in the most unfavourable places.

The contributions of the Free Church since the disruption, have astonished the world for their universality and order, their regularity and their amount. The duty of contributing is brought down to every individual in connection with that Church, however humble in circumstances. What a commentary—a practical commentary upon the advantages of systematic contributions? Are we able to make such an exhibit as this? And wherein lies the secret of this admirable system? *Upon whom* does the General Assembly of Scotland rely for its support? Upon whom? Upon *true-hearted ministers and elders*, who love their Church and its glorious Head. Upon whom? Upon a *true-hearted people*, who love their Church and its glorious Head, and who thankfully respond to the calls made upon them. Give us now the same faithful ministry, and elders, and members, imbued with the same zeal, and energy, and devotion, and the practicability of putting into successful operation a general system of contributions, will very speedily be demonstrated.

But *necessity* is laid upon us to undertake this thing; a necessity made apparent by all the *facts and reasonings* laid before the Assembly; a necessity, moreover, springing from *the very condition of the Church in the world*.

Where is the Church? In a world that lies in wickedness. What is her mission? Its subjugation to God. What is her profession? It is that of *war*. What are her weapons? Light and love. Her conquests? Peace and salvation. What is her numerical strength? She is as a little flock in the presence of multitudes, like the sand of the sea; multitudes that form one vast kingdom of darkness, at enmity with God.

To what end flows the mighty tide of influence in this kingdom, especially to what is consecrated its boundless resources of wealth and of power? To the firm establishment and extension of that kingdom on the earth. Behold the vast contributions to pleasure in endless forms, to temples of dissipation, to haunts of vice and crime, to the more refined enjoyments of the imagination, and to objects that gratify the eye and ear, and lead away the heart, the principles, the habits from God. Contributions levied from willing hearts and hands, by thousands of men who wait on these things and live of these things. What immense sums are expended in the support and propagation of false systems of religion, and by the "Man of Sin" himself, with all his art and power? The world pours out its substance to build up the kingdom of Satan, and ruin immortal souls, and to dethrone the Redeemer, and trample his Church in the dust. Upon whom



must the Church depend for wealth and power for the establishment and extension of Christ's kingdom in opposition to all this array against her? Under God; upon *her own members*. The aid she draws from "strangers," is feeble in comparison with that which she draws from her own children. Necessity is laid upon us to come up to the help of the Lord against the mighty in this land—in all the world; to come up, not as heretofore, in broken detachments, by impulses, with uncertain and insufficient supplies, but if we would cause our might to be known as a part of God's militant Church, we should consecrate our substance to God who gave it, and pour out our contributions in proportion to the demands made upon us, and in proportion to the greatness of the work which we are appointed of the Lord to perform.

The Board would respectfully and earnestly refer the whole subject to the consideration and wisdom of the General Assembly, and through the Assembly to our Presbyteries and Churches. Any general and permanent organization of our Body for collections for Domestic Missionary purposes, must necessarily embrace our other schemes; all should be placed upon an equal and the same footing; for they are branches of the same great work; and all should be commended to the affections and support of God's people, and so be made to live and prosper together.

We proceed now to the *second consideration*, THE NECESSITY OF A MORE THOROUGH EXPLORATION AND OCCUPATION OF THE FIELD.

The organization of the Presbyterian Church for unity and efficiency cannot be surpassed. For Domestic Missionary purposes, that organization is complete. *The Session* superintends the small district covered by the individual church and congregation over which it presides. This is its missionary field, in which it may set on foot any system of means for the perfecting of the saints and the ingathering of the aliens from the commonwealth of Israel. *The Presbytery* superintends all the churches and congregations within a far wider district, and has committed to it the upholding of Christ's kingdom within that district. This district is the missionary field of the Presbytery, and a field to be diligently explored, and occupied, and cultivated to the extent of its ability. Its grand aim is to fill that territory with the knowledge of the Lord, and see that the offer of salvation is made to every lost soul in it. *The Synod* superintends all the Presbyteries in a given and still wider field, and has committed to it, the upbuilding of Christ's kingdom in that field. This field is the missionary ground of the Synod, which it is required to explore and occupy. Last of all comes *The General Assembly* superintending the whole territories covered by Sessions, Presbyteries, and Synods; and having power to go beyond and organize new Presbyteries and new Synods; and to make whatever provision it may deem best for the supply of the spiritual wants of the Church and country. Our organization is as perfect for missionary purposes as it can be made, and for these, among other

important purposes, it was originated. We must advance a step farther. Inasmuch as some Churches, Presbyteries, and Synods, in the mercy of God, have more means than are sufficient for the support of their own missionary operations; and other Churches, Presbyteries, and Synods have not, and unless aided will languish, and it may be die; and as in addition, there are large districts requiring the gospel, and they will remain in spiritual darkness and ruin unless it is sent to them, the General Assembly has appointed "*a Standing Committee*," or "*Board of Missions*," and created a *General Treasury*, to which all the funds contributed for missions in the Church may be sent; and that Committee, acting in conjunction with churches and Presbyteries, according to rules prescribed for it by the Assembly, makes distribution of these funds to the various churches and missionary fields, as applications for the same, come up regularly through the Presbyteries. Thus a door is opened for benevolent contributions. A general missionary fund is created, and large missionary operations are thereby sustained, and our Church is expanded and built up over our whole country.

Now, what the condition and wants of both our Church and country at the present time are imperiously demanding, is that *we bring our organization for missionary purposes into vigorous action, and explore, and, as far as God enables us to do so, occupy the whole field now white for the harvest.*

The fact can no longer be disguised, it stares us in the face, that there is, throughout the entire bounds of our Church, a more than ordinary interest in relation to Domestic Missions.

What means the impulse given to so large a number of churches, that have been deriving aid from the funds of the Assembly, to become self-sustaining and independent? What means the restlessness of many brethren in contracted, and discouraging, and never-increasing charges, to be in spheres more extended and useful? and the actual removals of some for this end, who have been contented in years past? What mean the discussions in Presbyteries, their committees of conference and visitation, and the undertaking of numerous new enterprises for the full occupation of their bounds? What mean the investigations made in some Synods of the slow progress which they have made—and their loud lamentations over wastes that lie uncultivated—and their different schemes proposed and discussed for a remedy? What means the impression of want of ministers, now becoming so general in the Church, and the failing of men's hearts for fear of a famine of the word of God? What means this unusual stir in our great cities, to set on foot city missions, to colonize from old churches, to build houses of worship, and deliver the cities from becoming like Sodom and Gomorrah? What mean the strong appeals coming up for aid from every part of our land, and the deep impression resting upon the minds of our people that we cannot live—we cannot prosper unless we are an enlightened and Christian people? What means this anxious turning towards

the foreign population, and this desire so universal to convert them from their ignorant, bigoted, and idolatrous religion, and also from their rank infidelity? What means all this and much more of like kind? The signs of the times may be discerned. There is an evident revival of love to the souls of men; of desire for their salvation; of love to the Divine Redeemer; of desire for the glorious establishment of His kingdom through the instrumentality of that branch of the Church to which we belong. May He in mercy increase it until He has caused us to meet the full extent of our responsibilities.

And now to the work before us; and thoroughly let it be done. We have in the United States 41 cities whose population varies from 11,000 to 515,000, and they afford us an aggregate of 2,495,470 souls, a tenth part of the entire population! Into these cities are poured, and in large numbers are located, our foreign population. In education and general intelligence, they are far below our native population. Their religious character is well known. While many are Protestants and persons of real piety, and are admirable additions to us, the most of them are Papists and Rationalists. They are introducing into our cities the profanation of the Sabbath, so common in Europe, especially in Popish countries, and many habits and customs foreign to good order and morality; they add largely to the crimes committed, and our cities feel the baleful influence.\* In these cities the Papists make their greatest efforts. Here they establish their large churches, and set up their institutions, and allying themselves with political parties, strive for the supremacy; and would make the cities here as they have always endeavoured to do in other countries, the centres of their power and influence; and through the cities control the country. But blessed be God, their foreign priesthood, coming here with foreign ideas and under foreign control still, have missed the character of our political constitution, and the character and influence of the people. Our large cities exert a great influence upon our country in various and obvious ways, but they do not and never can control the country. We have here no Paris, no Madrid, no Rome, no Vienna, where deposed kings wear their crowns, and where privileged nobles roll in splendour, and standing armies have their head-quarters; no cities controlling by power and appointment, the abject people; no political constitution that unites the Church with the State, and so putting it into the power of the dominant sect to oppress and destroy the rest. No, our cities are but the *residences of the people*. One city has no power nor control over another. We

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\* CRIMINALS.—The whole number of persons convicted of crime in the United States, for the year ending the first of June, 1850, was about 27,000. Of these, 13,000 were natives, and 14,000 foreign born. The whole number in prison on the first day of June was about 6,700, of whom 4,300 were native, and 2,460 foreign.



control by intellectual and moral influence. What has our Government to do with religion? Nothing beyond equal protection to all religions, not subversive of the rights of persons and things. What control has Washington over the religion of the country? Not any beyond other cities of like magnitude. And cities, like individuals, differ in opinions and measures, and one may be arrayed against another. *The glory and strength of our land is in our rural population.* Yet, having made the cities the grand theatres of their efforts, we must meet the Papists there and overcome them, and by God's help we are well able to do it.

Now the Presbyteries, which include our large cities, have an immense responsibility devolving upon them. They are called to sleepless vigilance, to strenuous efforts, to liberal contributions, and to fearless conflicts. *Our City Presbyteries* have a work to perform; some are beginning to exert themselves, but it is as yet, with most, the day of small things.

Leaving our City Presbyteries we come to our *Country Presbyteries*; Presbyteries that embrace towns and villages, and our noble rural, our planting and farming population, the pride and strength and glory of our land.

Their bounds need to be explored, dead churches restored to life, and decaying ones revived; destitute neighbourhoods supplied, and districts lying waste brought under missionary cultivation; the Presbyteries performing their explorations and settling their fields by committees or by itinerant labourers. Let no part remain unvisited and unknown, and, if possible, let no part remain unsupplied.

In like manner *our Synods*, many of them so vast in territory, should take up the work in good earnest, and, through the Presbyteries, know the true condition of things, and set forward in their united wisdom, schemes of supply. Well will it be for two or more of them to employ an able man, as *Synodical Missionary Agent*, and send him to visit the churches and make collections, and explore the country, and hold meetings, and organize churches, and engage missionaries, and search out candidates for the holy office.

It is impossible for the Board, by the employment of agents, to make these explorations, except to a very limited extent, because the agents are not to be obtained. The explorations are needed in almost every Presbytery, and certainly in every Synod. But in perhaps every Synod some one might be selected for the purpose, and his going forth by the command and under the authority of the Synod would have a more direct effect and influence. There would be the charm of a home operation about it. In all such efforts the Board stands ready to commission labourers, and to bear the expense, in whole or in part, if it be deemed necessary by the Presbyteries and Synods. The grand object which we have in view is to secure the exploration and occupancy of our great field. That a



general, a universal effort of this nature, would be attended with the happiest results, cannot for a moment be doubted. The effect upon our ministry would be most auspicious; members of Presbyterian families would be saved, who otherwise would go off to other denominations. Our own denomination would be built up; religion would be revived, and a new impulse given to every department of evangelical effort. The spectacle of the whole Presbyterian Church rising as one man, imbued with one spirit, and acting with one purpose for the spread and the establishment of the gospel, would be sublime, and our example would become contagious, and sister denominations, if not already before us, would follow on in the same career of beneficent action. This effort is what our Church and country needs more than we have language to express; and there is no fitter time than the present for us to make it.

And for the accomplishment of so important a work what are we to do for agents and labourers? The Board of Missions would suggest to our Presbyteries and Synods, *the propriety, nay, the absolute necessity, of returning, to a very considerable extent, to our ancient ITINERANT SYSTEM.* It has been too much neglected; indeed, almost wholly laid aside, and that to our own serious injury. While our main object is, and ever must be, the organization of churches, and the permanent settlement of pastors, yet in many regions such is the scattered nature of the population, and its pecuniary weakness, that it is far better to employ Itinerants, and support them amply, to preach at different stations, and visit families, and administer ordinances, until society assumes some permanency, and the numbers increase so as to warrant the organization of churches and the settlement of pastors. Were this system again introduced, we would not have such a multitude of feeble churches organized—many dragging out a precarious existence, and some dying utterly, and the funds of the Assembly wasted in abortive attempts to build them up. The organization of churches, so frequently applied for, and so easily and readily granted by Presbyteries, is one of the most responsible acts we are called upon to perform, and should, in all cases, be done with deliberation and judgment, and instead of organizing so many small churches within reasonable distances of each other, let there be but *one* church, having its *branches* around it, and the whole served by an active Itinerant. This is the true plan.

In this connection we may be pardoned a remark, which duty to the Church and to the Board of Missions obliges us to make.

The Board being created by the Assembly and put in charge of the Domestic Missions of the church, and Synods and Presbyteries required to carry on their missions through the Board; and under this arrangement the work is seen to advance, year by year, and encouraging reports are made to the Assembly of funds collected, missionaries employed, and fields occupied: there has come over por-

tions of the Church a *forgetfulness of individual responsibility and action*; and the care of our missions and the provision both of men and means, have been rolled away upon the Board; and it has been made to stand forth as clothed with authority and possessed of ability and resources sufficient to conduct successfully the whole missionary operations of the Church. Instead, therefore, of endeavouring faithfully to help themselves to the utmost, Churches, and even some Presbyteries, have cast themselves weakly and dependently upon the Board, and that for a succession of years together. This surely is an abuse of this creation of the Assembly, and were the abuse to become, to any considerable extent, general, it would be ruinous to the prosperity of our Zion. We must not *use the Board too much*. The Boards of the Church are helps, not governments; their treasuries are for assistance, not for complete and permanent supplies. We are constrained, therefore, in urging this thorough exploration and occupation of the field, to bring forward the great, and good, and only proper Christian principle upon which it should be carried on. Yea, upon which not only our domestic missionary work, but all our schemes of benevolence, should proceed. And that is a PRINCIPLE OF SELF-RELIANCE AND INDEPENDENCE. It is this principle that makes the man; that makes the family; that makes the community; the State, the Nation! in any one, yea, in every respect. The principle is equally good and potent in the Kingdom of our Lord. Let the effort be made by every Church, and by every Presbytery and Synod, *to supply its own wants in all things as fully and as perfectly as possible*, and after we have done our best, and still require aid, then avail ourselves of the provision made for us by the Assembly, and not before. We should give all we can, and draw as little as we can. And were our whole Church to fall back upon this noble principle, our success in sustaining ourselves, and in supporting all our schemes, would exceed our most sanguine expectations.

In conclusion, we repeat that we have arrived at a period in our domestic missionary work, when our Church is required in the strength of God, to lay hold upon it with new zeal, and an indomitable spirit, and a power which will make itself felt upon every hand.

*The work*, large as it may appear to some, is but in its infancy. *Our country*, as great as it is, is but in its infancy. *Our Church*, expanded as she is, is but in her infancy. Where are we now? What are we doing? What is before us?

We talk of the "GREAT WEST,"—what part of our country is not great? We have the GREAT NORTH, the GREAT EAST, the GREAT WEST, and the GREAT SOUTH. Every division mighty in itself. We are operating upon the whole vast territory, with a present population of twenty-five millions.

Know we not that even the oldest settled portions are not half

inhabited, and outside and beyond them are kingdoms in extent, untouched? Our country is in its infancy. These 25,000,000 shall presently become 50,000,000, and these 50,000,000 again 100,000,000, and these 100,000,000 shall not stay before they reach 600,000,000! And then only shall our country begin to feel the burden of its inhabitants. Meanwhile look at the nations north, and the nations south of us, with their millions, all to hold intimate spiritual, if not civil relations with us, and say when and where shall our domestic missions have an end? Not with this generation; no, nor with generations upon generations. Our Church is but in her infancy. We look forward to the time when our 150 Presbyteries shall become 500 and our 2700 churches become 8000, and our 210,000 members become 600,000, and so shall we by the grace of our Redeemer, go on and multiply and fill the land. We are laying foundations to endure for ever. We belong to a kingdom that is an everlasting kingdom. It is rolling on under the power and guidance of the Great God and our Saviour to ultimate triumph over this continent—yea, over all the earth. Our work is but in its infancy. Its greatness is progressive and vast. This Assembly shall finally close its sittings on earth, and its members of *this* generation shall be called to join the General Assembly and Church of the first born, whose names are written in Heaven. Then shall it be permitted their spirits to look down upon other Assemblies convened in their places, and witness their power and influence for good increasing with the roll of years; this empire of ours, becoming brighter and brighter, under the beams of the Sun of righteousness, as he rises higher and higher over it. They behold our churches and missionaries all abroad. Darkness has fled! The morning hymn bursting from myriads of voices on the eastern shores, is caught by myriads beyond, and rolls its melody from river to river, and from mountain to plain, till it dies away in the voice of the waters of the western sea! It is Immanuel's land. It enlightens the world. It is reaped by the reapers. Christ is gathering his elect fast home to glory, and the joy in heaven is ceaseless. O then, then and there, there in that glory, and in that joy before the throne of God and the Lamb, this General Assembly will fully comprehend its present work of faith and labour of love.

The usual *Statistical Table* of missionaries and labours performed, is now laid, with this Report, before the Assembly, together with all the papers relative to the state of the treasury; and *the Office*, with all its books, accounts and minutes of proceedings and correspondence of the Board, is open to the inspection of the Standing Committee on the Board of Missions, agreeable to the Resolution of the Assembly, passed in 1849. *Min.* 1849, pp. 270—271.

The term of service of the following members of the Board expires during the meeting of this Assembly.

## MINISTERS.

John McDowell,  
Wm. L. Breckinridge,  
Symmes C. Henry,  
James Woods,  
John M. Krebs,  
E. P. Humphrey,  
Daniel Stewart,  
R. J. Breckinridge,  
Allan D. Campbell,  
W. W. Hill,  
N. L. Rice,  
Samuel R. Wilson,  
Thomas L. Janeway,  
John T. Edgar,  
Charles Sturdevant.

## LAYMEN.

Samuel Casseday,  
William Plumer,  
William Garvin,  
Samuel Russell,  
William Richardson,  
Henry E. Tunstall,  
Alexander W. Mitchell,  
James Dunlap,  
William Dulty.

And the following members have died, whose places require to be filled: Gilbert T. Snowden and E. M. Donaldson, laymen.

By order of the Board of Missions.

CHARLES COLCOCK JONES,

*Corresponding Secretary.*



# EIGHTH ANNUAL REPORT

## OF THE

### WESTERN EXECUTIVE COMMITTEE,

PRESENTED TO THE BOARD OF MISSIONS, APRIL 4, 1853.

I. STATE OF OUR TREASURY. The report of our Treasurer, herewith presented to the Board, shows that the amount of money received from various sources during the year ending March 31st, 1853, was \$18,548 51, against \$18,356 90, received during the year preceding. This would show a small gain in our collections, but for the circumstance that the financial year, ending March 31st, 1852, was composed of only eleven months. The gain on the last year's receipts would have been much larger, if we had been able to obtain the services of suitable agents in the early part of the year. The two brethren who have served the Church in that labour, did not enter upon their work until September, so that, with the exception of one month's agency performed by the Rev. Charles Sturdevant, in April, 1852, we had no agents in the field during the first five months of the year. It should also be stated, that an arrangement with the churches in New Orleans, by virtue of which the sum of \$870 00 entered into the receipts of the former year, was not continued during the year just closed; so that none of the contributions to Domestic Missions made in that city have come into our treasury. The Presbytery of Chickasaw has also retained the collections in the churches under its care, which were received into our treasury during the last year, and our agents have not been able as yet to visit the Synod of Alabama, in consequence of which the churches in that Synod have contributed but little to our funds during the year. We add, that the churches, so far as they have been visited, have, with few exceptions, made larger contributions than usual: but, for reasons to be stated in the sequel, many important churches have not been reached by the agents, and they have not yet learned to contribute without such application. We acknowledge, particularly, the receipt of a legacy of \$1000, bequeathed to the Board by the late S. Crockett, of Shelby county, Kentucky. It was paid into

the treasury shortly after the death of the donor, by the Rev. J. D. Paxton, the pastor of the congregation to which he belonged.

II. MISSIONARIES COMMISSIONED. We have issued during the year one hundred and forty-six commissions—fifty-two new commissions and ninety-four renewals; against one hundred and fifty-two commissions issued during the eleven months ending April 1st, 1852—forty-four new commissions and one hundred and eight renewals. The commissions issued during the year ending May 1st, 1851, were one hundred and ninety-seven—eighty-two new commissions and one hundred and fifteen renewals. From this statement it appears that during the last two years, the number of persons commissioned on our field has diminished from one hundred and ninety-seven, to one hundred and forty-six. This diminution is to be referred in large measure to the number of churches which have in the last two years ceased to be consuming, and have become self-sustaining churches; and to the fact that in consequence of the heavy debt which has pressed the Board during most of that time, the Committee did not feel authorized to press new men into their service. Yet, when all proper allowance is made for these circumstances, we cannot but fear that the diminution of which we speak, indicate that the great cause of Domestic Missions is advancing among us very slowly, considering the necessities of our population. To this statement we must add the circumstances that the Committee have not, in a single instance, during the year, declined to issue a commission where there was a reasonable prospect of usefulness in the field proposed.

III. SELF-SUSTAINING CHURCHES. We send with this report a list of churches which have, during the year, ceased to depend on the Board for aid in supporting their ministers. These churches are forty-one in number, and they were served by twenty-eight ministers, whose support has been provided for either by the churches themselves or otherwise than from the funds of the Board. The difference between the number of churches and ministers in this table, results from the circumstances, that in several instances more than one church is served by a single minister. This interesting and encouraging result is due, in the first place, to the noble exertions of feeble churches to sustain unaided the institutions of the gospel; secondly, to the fidelity of the Presbyteries and their Missionary Committee; and further, to the generous and self-sacrificing spirit of some of our missionary brethren in allowing their salaries to be fixed at the lowest point of a bare support. It is not yet understood by the Church at large, how much these brethren really contribute by their rigid economy, and by their sacrifices of personal comforts to the support of the gospel in their congregations. If all the people of our Church equalled these brethren in their devotion to the cause of Christ, our Treasury would receive good measure, pressed down, shaken together, and running over.

IV. AGENTS. The Rev. C. Leavenworth has been employed in the collection of funds in the Synods of Cincinnati, Indiana, and Northern Indiana, since the 10th of September last. The Rev. B. M. Hobson entered about the same time, on the field composed of the Synods south of the Ohio River. These brethren have laboured with great energy and diligence, and the results of their efforts have been highly satisfactory to the Committee. We doubt not, if they had entered the field at the beginning of the year, our receipts would have been considerably in excess over any former year. The prosperous condition of the country encourages the hope, that they will be able largely to replenish, during the summer, our Treasury from churches that they have not yet been able to visit.

The Rev. J. F. Cowan, and the Rev. Joshua F. Green, have been employed as Missionary Agents, the former for eleven months in the Synod of Missouri, and the latter for four months in the Synod of Arkansas. These brethren have spent their time in exploring the destitutions of their respective Synods, visiting and aiding the missionaries, preaching the gospel over wide regions of country, and establishing mission stations. Their labours have been exceedingly useful, and even in the collection of funds, they have succeeded beyond their own expectations. We regard this feature of the work with increasing interest. We think it very desirable that this system of missionary agency should be extended to the other Synods recently organized.

V. PRINCIPLES OF ACTION.—The committee has endeavored to carry out faithfully the principles on which the General Assembly directed the Board to conduct its missionary work. This we have done, both in obedience to the will of the General Assembly, and because we are firmly convinced that the principles themselves are incontrovertible. We have constantly regulated our proceedings by the conception of the work as strictly a missionary work; intended to plant the gospel, and the Church, and the living ministry, in places destitute of these; to aid the newly planted churches until they are able to sustain themselves, and then to seek out other fields for similar efforts. The Board of Missions, in its last Report to the General Assembly, expressed the hope that the time will soon come when the western churches will sustain unaided the western missions. It will require years of progress to realize this object. We shall aim to accomplish it, not by reducing the standard of ministerial support—for this requires to be raised with the increasing expenses of living; nor by refusing to enter promising fields of labour, for all these we would occupy as fast as we can procure the men adapted to them; but by exhorting all our churches to abound more and more in prayer and in devising liberal things, and in giving largely and cheerfully for the glory of God and the salvation of his chosen ones.

As we have once more paid off all our missionaries who have

reported, and will be able to enter a new year with a balance in our treasury, we have instituted measures to ascertain precisely, from each Presbytery, all the promising vacancies and destitutions within its territory, so that we may be prepared to introduce missionaries as rapidly as we can find suitable men to enter into fields promising so rich a harvest. The providence of God is bidding us go forward in giving the gospel as held and taught by our Church, to the whole country, and we shall be happy to co-operate with the Board in carrying out any measures adapted to promote so noble an object.

By order of the Committee.

E. P. HUMPHREY, *Chairman.*

W. W. HILL, *Secretary.*



## REPORT OF THE STANDING COMMITTEE OF THE GENERAL ASSEMBLY ON THE BOARD OF MISSIONS.

*Philadelphia, June 2, 1853.*

Rev. W. L. Breckinridge, from the Standing Committee, made a Report on the Annual Report of the Board of Missions, which was adopted, as follows:

1. *Resolved*, That the General Assembly acknowledges, with gratitude to the great Head of the Church, the manifold mercies which have rested upon its Domestic Missionaries, and the general success which has attended their labours.

2. *Resolved*, That the General Assembly enjoins upon the missionaries the duty of forwarding their Special Reports at the close of the ecclesiastical year, to the Board, in order that the Assembly may receive for its own information, and that of the churches, a full and accurate account of the condition of its missions.

3. *Resolved*, That the General Assembly expresses its gratification at the number of churches which have become self-sustaining during the year; and also at the increased efforts on the part of Presbyteries to impress upon the missionary churches the duty of liberal contributions for the support of their pastors. And, in order to secure a fuller development of the pecuniary resources of the Church, would recommend to the Presbyteries a careful consideration of the subject at their next stated meeting, with the view of recommending some system of contributions to the churches under their care.

4. *Resolved*, That the General Assembly approves the efforts of the Board to multiply self-sustaining churches, and in their efforts so to do, the Assembly expresses its confidence in the wisdom and prudence of the Board.

S T A T I S T I C A L T A B L E .

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Community.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
1. ADAMS, JOSEPH,	First Church Richland City, Blue Mounds Church, Arena, Sextonville, and Little Prairie, Wis.	April 1, 1852.	12	5	6	24	Dom. Miss. \$5 55. For. Miss. \$5. One church organized, "Blue Mounds."
2. ADAMS, Wm. T.	Mifflin Church, Ohio.	April 1, 1851.	11	12	5	153	No Report.
3. AIKIN, WILLIAM,	McConnellsville and Pleasant Grove churches, Ohio.	July 1, 1852,					Dom. Miss. \$10. For. Miss. \$60. Education, \$5. Other objects, \$30.
4. ALDERDICE, THOS. H.	Bruceville, White River and Linton, Indiana.	Oct. 1, 1852.	12	6	1	70	Dom. Miss. \$15 25. For. Miss. \$8 25. Other objects, \$85. House of Worship in process of erection.
5. ALLEN, A. CAMERON,	Terre Haute, Indiana.	May 1, 1852.	10	64	7		No Report.
6. ALLEN, MONROE T.	Ashville, Reem's Creek, Flat Rock, Swannanoa and Hendersonville, N. C.	May 1, 1852.					Seventeen coloured communicants. Religious instruction of coloured population attended to. One church organized at Hendersonville. Paid to benevolent objects, \$104.
7. ALLEN, Wm. G.	Uniontown, Olive Branch, Morganfield, Posey Chapel and Caseyville, Ky.	Oct. 1, 1852.	5	2			One church organized at Olive Branch. Two Houses of Worship erected, Posey Chapel and Olive Branch. Paid \$1200.
8. ALLISON, JAMES,	Killbuck, Pa.	Jan. 1, 1852.	10			34	No Report.
9. ANDERSON, DAVID S.	Defiance and Delta churches and four stations, Ohio.	Nov. 1. 1852.	12				Dom. Miss. \$11 79.
10. ARMSTRONG, GEO. B.	Independence, Lebanon and Walnut Grove, Ky.	Dec. 1, 1852.	3	12		61	Dom. Miss. \$1 68. For. Miss. \$7. Other objects, \$20.
11. ARMSTRONG, ROBT.	Grandview, Brownsville and New Castle, Ohio.	Oct. 14, 1852.	12	14	7	100	Dom. Miss. \$2 49. Education, \$10. For. Miss. \$8. Other objects, \$10. House of Worship built in Grandview—\$800 paid on it.

12. ARTHUR, JOHN,	Mount Zion, Hopewell and Bethesda, Ohio.	Nov. 1, 1851.	8	6	4	115	For. Miss. \$20.
13. BACKUS, W. W.	Edwards' Church and vicinity, Ill.	Dec. 10, 1851.	12	7	7	55	Dom. Miss. \$8. Other objects, \$6.
14. BACON, HENRY M.	Covington Church, Ind.	Oct 1, 1851.	5	3	4	46	Dom. Miss. \$3 60. Other objects, \$7.
15. BADEAU, RICH'D M.	Lima, Little Grove and Lockport, Ohio.	Nov. 1, 1852.	11	15	14	168	Dom. Miss. \$20. For. Miss. \$31. Education, \$10. Publication, \$6. Other objects, \$50.
16. BAIRD, SAM'L. J.	Batesville, Lebanon, &c. Arkansas.	Aug. 1, 1852.	12	2	16		Dom. Miss. \$10 50. For. Miss. \$14 55. One church organized. Two Houses of worship finished.
17. BAKER, JOHN F.	White Haven and Beaver Meadow churches, and several missionary stations, Pa.	June 1, 1852.	9	1	31		Arrangements making to build 2 Houses of Worship.
18. BAKER, WM. M.	Austin City, Texas.	April 22, 1852.	12				No Report.
19. BALCH, J. T.	Oak Island and Centreville, Texas.	Jan. 1, 1853.	2		32		
20. BARR, ANDREW,	Elysburg, Shamokin, Shamokintown, and Trevorton, Pa.	Jan. 1, 1853.	12	51	1	210	Dom. Miss. \$31 35.
21. BEARD, WM. S.	Stanardsville, Kennedy's School House, and Moyer's School House, Va.	Feb. 15, 1852.	12				No church organized. Occasional preaching to the coloured people.
22. BEATTY, ALEXANDER,	Itinerant in Arkansas Presbytery.	April 1, 1852.					No Report.
23. BECTON, JOHN M.	Gum Spring, Danville, Fredonia, Wade's School House, Larissa, Palestine, Magnolia, Bannerman's, Henderson, Church Hill, Stone School House and Bethel, Texas.	Nov. 24, 1852.	12	7	12	48	Dom. Miss. \$50. Two coloured communicants. Two churches organized.
24. BELL, L. G.	Shiloh and Libertyville, Iowa,	April 1, 1852.					No Report.
25. BENNETT, ASA,	Bruce and Oakland churches, Michigan.	May 1, 1851.					
26. BIGGS, H. W.	Prospect, Lebanon and Hopewell, Ind.	Sept. 1, 1852.	12	15	7	83	Dom. Miss. \$3 65. For. Miss. \$13 15.
27. BITTINGER, BENJ. F.	Lewinsville, Falls Church, Fairfax C. H., Union Chapel, and one other station, Va.	Oct. 1, 1852.	12	8	16	60	Dom. Miss. \$65.
28. BITTINGER, M. H.	Leed's Point Church and shore of Atlantic County, N. J.	June 1, 1852.	3				No Report.
29. BLACKWELL, H.	Eagle Fork and neighbouring destitutions, Missouri.	June 1, 1851.					No Report.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
30. BLAIN, JOHN S.	Rocky Spring and New Bethany churches, Va.	Sept. 1, 1852.					No Report.
31. BLAIN, W. JAMES,	White Lake, New York.	May 1, 1852.	12	1	1	102	Dom. Miss. \$10. For. Miss. \$15 35.
32. BLAIR, W. R. C.	Coloured people of Victoria and Calhoun counties, Texas.	April 1, 1851.					No Report.
33. BLATNEY, JOHN B.	Bloomfield, Ohio.	May 1, 1852.	12	1		14	For. Miss. \$5.
34. BLISS, JAMES T.	Auburn and Bare Creek, Ind.	July 20, 1852.	10	5	9	74	Dom. Miss. \$2. Other objects, \$10.
35. BONAR, WILLIAM,	Albion, Hawpatch and Sparta churches, and 3 stations, Indiana.	Jan. 1, 1853.	12	2	6	36	For. Miss. \$6 62.
36. BOSWORTH ELIPHALET,	Franklinville Church, Md.	Oct. 1, 1852.	12			60	No Report.
37. BOYD, ALEXANDER,	Mount Pleasant Church and vicinity, Pa.	July 1, 1852.	4	4			No Report
38. BRAUNER, THOS. S.	Milford Church, Pa.	Oct. 17, 1851.					Dom. Miss. about \$30. For. Miss. about \$30. Other objects about \$30. About 25 col. communicants. Preaching to them.
39. BRANK, R. G.	Woodford and Harmony churches, and Forks of Elkton, Ky	May 1, 1852.	10	2	2	80	No Report.
40. BRICE, WILLIAM K.	Kalida and Ottowa churches, Ohio.	May 1, 1851.					No Report.
41. BROWN, ALEXANDER,	Liberty and Pleasant Ridge, Ill.	May 15, 1852.					No Report.
42. BROWN, HENRY,	Central Union, Monterey, Pisgah, Goshen, and Liberty, Virginia.	May 1, 1852.	10	8	1		Dom. Miss. \$9. For. Miss. \$5. Education, \$9. Publication, \$5. Other objects, \$8.
43. BROWN, JOHN,	Concord church, Pa.	July 1, 1852.	6				No Report.
44. BRUNSER, L. AUGUSTUS	Salem church, Ohio.	Dec. 1, 1852.	10				No Report.
45. BUCHANAN, JOHN M.	Milwaukie North church, Wis.	Aug. 1, 1852.	12	2	7	50	Dom. Miss. \$30. For. Miss. \$25. Education \$10. Other objects, \$10.
46. BUELL, W. P.	Smymna and Mount Vernon, Tenn.	March 1, 1853.					
47. BULL, RALPH,	West Town church, Pa.	Oct. 1, 1851.	7		3	90	Dom. Miss. \$15. For. Miss. \$35.
48. BUNTING, ROBERT F.	Missionary to Texas.	Dec. 1, 1852.	3				
49. BURROUGHS, GEO. W.	Centreville and Bensalem, Pa.	May 1, 1852.	12	6	4	70	One House of Worship finished.



				June 1, 1852.	6		Left this field Dec. 1, 1852. See Rev. I. Todd's Report.
50. BURR, HENRY B.	Tuckahoe and vicinity, N. J.			June 1, 1852.	6		No Report.
51. BYERS, ROBERT H.	Palestine, Mount Bethel, Magnolia, &c Texas.			Jan. 1, 1853.			
52. CALDWELL, JOHN C.	Sugar Creek, Shelbyville and Lower Chapel, Indiana.			Feb. 1, 1853.	8	46	131 Dom. Miss. \$111 50. For. Miss. \$20. Church Extension, \$3. Other objects, \$20. One House of Worship in process of erection.
53. CALHOUN, JOHN Y.	Waynesburg, Jefferson and Unity churches, Pa.			April 15, 1851.	1½		No Report.
54. CAMBERN, H. H.	Morristown and vicinity, Indiana.			April 1, 1852.			No Report.
55. CAMP, PHILLANDER,	Canton Church, Canton Corners, Leroy, Granville, and Burlington church, Pa.			Oct. 17, 1852.	12	2	60 Dom. Miss. \$4. For. Miss. \$6 50. Other objects, \$3. One church organized, "Burlington."
56. CAMPBELL, CHAS. A.	Jersey and Hopewell, Ky.			June 1, 1852.	9		10 One House of Worship erected.
57. CAMPBELL, E. S.	Concord and Shady Grove, Tenn.			Dec. 1, 1852.	3	30	130 Two coloured communicants.
58. CANFIELD, I. N.	Crooked River and vicinity, Mo.			Oct. 1, 1852.			No Report.
59. CARGEN, WILLIAM,	Cambridge, Oakland and Lake Mills, Wis.			May 1, 1852.	12	7	67 Dom. Miss. \$12. For. Miss. \$4. Education, \$4. Publication, \$6 50. One House of Worship nearly finished, \$300 paid on it.
60. CARRELL, J. W.	Freeport church, Illinois.			June 10, 1852.	12	6	102 For. Miss. \$4 50. Other objects, \$20.
61. CARRELL, JOHN J.	Durhamville church, Pa.			April 25, 1852.	12	7	
62. CARSON, WM. P.	Crow Meadow church, Low Point, Washington church, Hopewell and Buckeye, Ill.			Nov. 1, 1851.	8	3	61 Dom. Miss. \$5 30. For. Miss. \$5 25. Education, \$8. Other objects, \$27 25. One house of Worship erected (not finished), \$700 paid on it.
63. CARTLEDGE, GROVES H.	New Hope, Hebron, Ebenezer, Pleasant Hill and two stations, Ga.			Jan. 1, 1852.	10	14	145 Ten coloured communicants.
64. CASE, JOEL T.	Victoria and Live Oak churches, Texas.			Nov. 1, 1852.	12	2	48 Dom. Miss. \$22. For. Miss. \$24. Other objects, \$30. Two coloured communicants. Religious instruction of coloured people attended to.
65. CASTLETON, THOMAS,	Concord Meherrin and Wilson's, Va.			Oct. 15, 1852.	12	4	55 Dom. Miss. \$18 37. Other objects, \$105. 24 coloured communicants.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Commun.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
66. CHAMBERLAIN, HIRAM.	Brownsville, Texas.	Jan. 1, 1853.	12				No Report.
67. CHAMBERLAIN, N. P.	Thibodaux, Louisiana.	Jan. 1, 1852.	10	6		28	Benevolent objects, \$180.
68. CHAPIN, HERVEY,	Lynn and Hebron ch., Broughton School-house and South School-house, Illinois.	May 13, 1852.	12		3	47	Dom. Miss. \$4. For Miss. \$5. Education \$3. Publication, \$2. Other objects, \$150.
69. CHAPMAN, LUCIUS, W.	Monroeton and Du Shore churches, and Bend, McCord's and Holland Hill, Pa.	Nov. 1, 1852.	4	2		68	Dom. Miss. \$25. For Miss. \$25. Church organized at Du Shore—\$450 paid for church building.
70. CHESNUT, THOS. M.	Rensselaer church, Indiana.	Nov. 1, 1851.	8				No Report.
71. CHILDS, THOS. S.	First Presbyterian Church, Hartford, Connecticut.	May 4, 1852.	12	17	6	69	Dom. Miss. \$1 09. For Miss. \$21. Other objects, \$500.
72. CHRISTIAN, LEVI H.	First Presbyterian Church, Camden, N. J.	July 1, 1852.	12	4	13	84	Dom. Miss. \$71 20. For Miss. 19 82. Education, \$50. Other objects, \$637 50.
73. CHURCH, AARON B.	Bureau church and vicinity, Ill.	April 1, 1852.					No Report.
74. CLANCEY, JOHN,	Hamilton Union, New York.	June 1, 1852.	12	4	4	58	For Miss. \$7 22. Other objects, \$289. One coloured communicant. House of Worship repaired.
75. CLAYTON, JOSHUA A.	Plymouth Second Church, Mich.	Jan. 1, 1852.	11				No Report.
76. COCHRAN, ANDREW,	Durhamville church and vicinity, N. Y.	May 20, 1852.	12	1		33	House of Worship erected at a cost of about \$3000.
77. COE, H. J.	Washington and vicinity, Ind.	Oct. 1, 1851.					No Report.
78. COLLINS, BRITAIN E.	Shirleysburg, Orbisonia, and Mt. Union, Pa.	Nov. 1, 1851.	8	7	12	91	
79. CONANT, R. T.	First Presbyterian Church, Morristown, N. Y. and five stations.	June 1, 1852.	8½		1	5	For Miss. \$12. Other objects, \$112, including \$100 paid for repairing church.
80. CONDIT, PHILIP,	Bethel, Gilead and Milton, Ohio.	Jan. 1, 1853.	3	3		44	Dom. Miss. \$7 50. Education, \$3.
81. CONDIT, THANIEL B.	First and Second Churches, Stillwater, N. J.	Oct. 11, 1852.	12	3	1	52	Dom. Miss. \$1 83. For Miss. \$10.

82. CONOVER, ROBERT,	North Salem and vicinity, Ind.	May 1, 1852.	12				No Report.
83. COOK, DARWIN,	Rome and North Rome, Pa.	Dec. 1, 1852.	2			40	Dom. Miss. \$18 75. For. Miss. \$22.
84. CORY, JOSEPH,	Nyack church, New York.	Jan. 1, 1853.				108	Dom. Miss. \$24 06. Three coloured communicants.
85. COULTER, DAVID,	Mexico, Missouri.	Oct. 1, 1852.	1			12	
86. COULTER, JAMES,	Harmonsbury & Evansburg churches, Pa.	Dec. 1, 1852.	12	8	4	97	Dom. Miss. \$13 67.
87. COWAN, J. F.	Agent, Missouri Synod.	May 1, 1852.					
88. COWLES, SALMON,	Unity Church, Wapello and Columbus City, Iowa.	Dec. 1, 1852.	12	7	4	57	Dom. Miss. \$10. For. Miss. \$7. Other objects, \$25.
89. CRAEB, JOHN M.	Mount Salem, West Bethesda, Eagle Creek, Denmark and Union churches, and 4 missionary stations, Ohio.	Dec. 1, 1852.	12	8	3	181	Dom. Miss. \$6. Other objects, \$63. House of Worship erected at Mount Salem.
90. CRAIG, ADAM,	Windsor church, New York.	Aug. 7, 1851.	5½				No Report.
91. CRAMER, JOHN K.	Culpepper and Orange counties, Va.	May 20, 1852	3				
92. CRANE, N. M.	Irvine and Sugar Grove, Pa.	April 1, 1852.	12				
93. CRAWFORD, JOSIAH,	New Philadelphia and Owen Creek, Ind.	Oct. 1, 1852.	5	3	3	36	Dom. Miss. \$16 25. For. Miss. \$2 30. Other objects, \$37 18.
94. CRAWFORD, THOS. M.	Stateville Church, Pa.	June 1, 1852.	12			109	Dom. Miss. \$12. For. Miss. \$9. Education, \$10. Other objects, \$20. One House of Worship erected.
95. CRAWFORD, THOS. R.	Deersville church, Ohio.	May 1, 1852.	12	23	6	80	Dom. Miss. \$25. For. Miss. \$25. Other objects, \$90.
96. CRISWELL, R. A.	North Sangamon and Middletown chs., Illinois.	June 1, 1852.	6	2	1	54	Three coloured communicants. Dom. Miss. \$10.
97. CRITTENDEN, LYMAN B.	Pope's River, Millersburg, S. Prairie and Keithsburg churches, Ill.	Sept. 1, 1851.					No Report.
98. CROSS, ANDREW B.	Parkton church, Phoenix Factory and vicinity, Md.	Oct. 15, 1852.	12			12	
99. CROZIER, JOHN,	Palestine and Hudsonville, Ill.	June 1, 1851.	12				No Report.
100. CUMMINS, F. P.	Laporte, Bethel and Door Village, Ind.	Oct. 1, 1852.	7	11		87	Dom. Miss. \$31. For. Miss. \$11. Church Extension, \$11 94. Other objects, \$500. 1 House of Worship built and 1 purchased and repaired. Debt on churches, \$1600, paid.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
101. CUNNINGHAM, D. H.	Mountain Cove, Locust Lane, Meadow Dale and Stroud's Glades, Va.	May 3, 1852.	6	6	3	91	Dom. Miss. \$4. One coloured communicant.
102. DALE, JOHN,	Kokomo, Cassville, Normanda and Ashville, Ind.	July 1, 1852.	12	3	8	55	Dom. Miss. \$20. For. Miss. 8.
103. DAVIS, J. T. MARSHALL,	Mattewan Church, New York.	May 20, 1852.	6				No Report.
104. DAVIS, JAMES,	Morgantown, Stewartstown, Laurel Point and Sugar Grove, Va.	Nov. 13, 1852.	12	7	4	157	Dom. Miss. 11 75. Education, \$13 37. Foreign Missions, \$32. Other objects, \$67.
105. DAVIS, JESSE B.	Plattsburg and New Egypt, N. J.	April 25, 1851.	2				No Report.
106. DAVIS, WILLIAM C.	Tuckerton, Bass River, Basto and vicinity, N. J.	Aug. 19, 1851.	2 $\frac{3}{4}$				No Report.
107. DE WITT, ABRAHAM,	Rock church, Maryland.	May 1, 1852.	12	2	1	119	Dom. Miss. \$6 75. For. Miss. \$7 50. Education, \$2. Other objects, 50.
108. DICKEY, JOSEPH S.	Niles and Champion churches, Ohio.	July 1, 1852.	8				No Report.
109. DINSMORE, FRANCIS B.	Mount Pleasant and Trenton, Iowa.	Nov. 14, 1851.					No Report.
110. DINSMORE, ROBERT S.	Washington, Brighton and Crawfordsville churches, and 3 stations, Iowa.	July 1, 1852.	12	5	14	95	Dom. Miss. \$8 55. For. Miss. \$7 50. Education, \$1 70. Publication, \$6. Other objects, \$30.
111. DORSON, AUGUSTUS T.	Tunkhannock, La Grange and Northumberland, Pa.	July 22, 1852.					No Report.
112. DODD, LUTHER,	Mackinaw and vicinity, Illinois.	Oct. 1, 1852.	5	1	10	22	No Report.
113. DONALDSON, JOHN,	Cany Fork and Salem churches, Ky.	Jan. 1, 1852.	6				For. Miss. \$7. Education, \$9.
114. DONALDSON, W. M.	Bluffton, New Lancaster and Pleasant Ridge, Ind.	Dec. 15, 1851.	9 $\frac{1}{2}$	11	15	143	
115. DU BOSE, JOHN E.	Itinerant in Georgia.	June 12, 1851.	3				Benevolent objects, \$20.
116. DUNHAM, SAMUEL P.	Wilmington church, Ohio.	April 1, 1852.	11	2		45	Dom. Miss. \$7 25. For. Miss. \$10. Other objects, \$40.
117. EASTMAN, W. M. P.	Union church, Ohio.	Dec. 12, 1851.	9	16		48	



118. EDWARDS, JESSE,	Portageville church, New York.	March 4, 1852.	12	3	1	48	Dom. Miss. \$11 61. For. Miss. \$13 42. Education, \$7 36. Other objects, \$8.
119. EELS, EDWARD,	Shore of Atlantic County, N. J.	May 1, 1851.	2				No Report.
120. ELCOCK, THOMAS,	Covington church and vicinity, Ohio.	June 24, 1851.					Dom. Miss. \$3. For. Miss. \$2.
121. ELLIOTT, JOHN,	Mount Carmel church and vicinity, Ohio.	July 1, 1852.	12	2	4	50	Left this field April 4, 1852.
122. EMERSON, LUTHER,	Highland and Pocahontas Co., Va.	July 4, 1851.	1				No Report.
123. EMERSON, THOS. P.	Mt. Blanchard, Harmony, Riley Creek, and Cannonsburg, Ohio.	Nov. 1, 1852.					No church organization.
124. ENLOE, ASAHUEL,	Missionary to the Negroes in Union and Newbury Districts, S. C.	Jan. 8, 1852.	10				No Report.
125. ERWIN, T. W.	Wadsworth' and Monroe, N. C.	May 6, 1852.	2½				Dom. Miss. \$11 25. For. Miss. \$12 87.
126. EVANS, BENJAMIN, D.	Dublin, Darby Creek and New Califor- nia, Ohio.	Oct. 1, 1852.	5	1		56	Ch. Extension, \$1. Other objects, \$23 25.
127. EVANS, R. R.	Germanatown and Salem, Tenn.	Jan. 29, 1852.	11	10	6	68	Dom. Miss. \$3. Education, \$3. For. Miss. \$3. Publication, \$29. 1 House of Worship finished. 16 coloured com- municants—preaching to them three times a month.
128. EVANS, SAMUEL N.	Thornton, Darlington and Pisgah, Ind.	Nov. 1, 1851.	7	7	8		Left this field Oct. 1852.
129. FERGUSON, WM. M.	Uniontown and Deerfield churches, Ohio.	July 1, 1851.	4	20	6	197	Dom. Miss. \$20. For. Miss. \$50. Pub- lication, \$5. Other objects, 20.
130. FINDLAY, ROBERT M.	Green and Chester churches, Ohio.	May 1, 1851.	2				
131. FINLAY, JOHN B.	Second Presbyterian Church, Williams- burg, New York.	Jan. 1, 1853.	2	40	20	110	Benevolent objects, \$8.
132. FITCH, CHARLES,	Mount Vernon church, Ind.	March 20, 1852	12			23	No Report.
133. FLEMING, JOHN,	Earleville and vicinity, Illinois.	Aug. 15, 1852.					Dom. Miss. \$5. For. Miss. \$10. Edu- cation, \$5.
134. FLEMING, WM. A.	Spring Hill, Mt. Washington, Brown's and Sandy Creek, Pa.	May 14, 1852.	5	3		100	Dom. Miss. \$6 54. Church Extension, \$2 20. Education. \$2 32. For. Miss. \$6. Publication, \$2. Other objects, \$600.
135. FORD, CHAS. E.	Williamstown, Longacoming, Waterford, Malaga and Creesville, N. J.	April 12, 1852.	12	2	6	55	Dom. Miss. \$1 50. For. Miss. \$1 50.
136. FOX, MATTHEW A.	Vienna and Oregon, Wisconsin.	March 1, 1852.	12	5	5	83	
137. FRASER, JR. THOS.	Decaturl, Clarence and Spring Valley, Wisconsin.	Nov. 1, 1851.	6			50	

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
			Examination	Certificate.		
138. FRASER, WM. J.	Albia, Kirkville and Eddyville, Iowa. Oxford, Monroe and Turner's, N. Y.	Oct. 1, 1852.	12	3	45	For. Miss. \$5 37. House of Worship in process of erection, and \$2600 raised towards payment of it.
139. FREELAND, D. NILES,		Dec. 1, 1851.	3		68	
140. FRIES, HENRY C.	Millville church, N. J. Bethel, Concord, Oak Island and Centreville, Texas.	July 22, 1852.	7½	2	63	Three coloured communicants. 1 church organized, "Centreville." One House of Worship repaired.
141. FULLINWIDER, P. H.		Jan. 1, 1852.	12	9	87	
142. FULLERTON, JAS. S.	Marion and Linn Grove, Iowa.	Jan. 12, 1853.	12	5	100	Dom. Miss. \$8 30. For. Miss. \$20. Publication, \$5. House of Worship in process of erection.
143. FULTON, WM. R.	Frankford, Beaver Co. Pa.	April 16, 1851.	1½			No Report.
144. GALBRAITH, ROBT. C.	Madison Street Church, Baltimore, and Govansdown, Md.	Oct. 1, 1852.	12	1	63	Dom. Miss. \$20 54. For. Miss. \$60 14. Other objects, \$17 45.
145. GALBREATH, WM. M.	Logansville and vicinity, Ohio.	May 1, 1851.				No Report.
146. GALLATIN, JAMES,	Scotch Grove and Cascade, Iowa.	May 1, 1852.	10	3	42	Dom. Miss. \$4.
147. GARDINER, H. B.	Madison and Middleton, Wisconsin.	April 1, 1852.	12	3	18	
148. GARDNER, ALFRED,	Second Church, Windham, N. Y.	Oct. 1, 1852.	12	4	65	Dom. Miss. \$8. For. Miss. \$12. Education, \$5. Publication, \$6. Other objects, \$14.
149. GARTHWAIT, W. S.	Lyons' Farms, N. J.	April 15, 1851.	1½			No Report.
150. GLEN, WM. R.	Tamaqua church, Pa.	Aug. 5, 1852.	7	19	81	House of Worship in process of erection.
151. GOBLE, GERSHOM,	Mount Bethel, Brick church and Roxburg, Pa.	Oct. 12, 1852.	6	2	71	Dom. Miss. \$14. Other objects, \$3 50.
152. GOODHUE, GEORGE F.	Marengo church, Illinois.	Dec. 1, 1852.	12	4	33	Dom. Miss. 15. For. Miss. 5. House of Worship nearly finished—paid this year on it, and for other objects, \$1300.
153. GOODMAN, EDWIN W.	Caldwell and Bolton, N. Y.	Jan. 16, 1853.	12		56	Benevolent objects, \$12.

154. GRAFT, JAMES J.	Annapolis, Md.	Nov. 1, 1852.	12	5	2	44	Dom. Miss. \$50. For. Miss. \$40. Education, \$20. Publication, \$20. Other objects, \$61. Occasional preaching to coloured people.
155. GRAVES, ALLEN R.	Zion Seminary and vicinity Miss.	May 20, 1851.					No Report.
156. GRAVES, ELI,	1st ch. Loundes Co. and Boston ch., Ga.	Nov. 20, 1851.	12		6	45	
157. GRAY, DANIEL L.	Agent in Synods of Memphis and Mississippi.	Dec. 1, 1851.					No Report.
158. GREADY, WM. P.	Perry church, Ga.	Jan. 1, 1852.	10				No Report.
159. GREEN, E. H.	Big-spring and Randolph, Iowa.	Oct. 1, 1852.	5				No Report.
160. GREEN, JOSUUA F.	Agent in Arkansas.	Not fixed.					No Report.
161. GREENLEE, ANDREW,	Philadelphia, Warren and surrounding plantations, Missouri.	May 1, 1851.					No Report.
162. GRIER, JOHN H.	Nippenose and Chatham Run churches, Pa.	Oct. 1, 1852.	5				No Report.
163. GRIER, MATTHEW B.	Ellicott's Mills, Md.	April 17, 1852.	3½				No Report.
164. GRIER, LAVERTY,	Middle Creek and Bethlehem churches, Pa.	Oct. 15, 1852.	9½				Left this field Dec. 15, 1852.
165. GROTE, WM.	Bethel and Bethlehem churches and among the Germans, Missouri.	Oct. 15, 1852.					No Report.
166. GIUSTINIANI, LOUIS,	A station in Cincinnati, Ohio.	Oct. 11, 1852.	4½				No church organized yet.
167. HADDEN, J. B.	Maquoketa and Andrew churches and vicinity, Iowa.	June 15, 1852.	8½	2	2	33	Dom. Miss. \$2 50. For. Miss. \$1.
168. HAMILTON, JAS. J.	Curwinsville, Luthersburg and Fruit Hill churches and nine missionary stations, Pa.	Dec. 20, 1852.	9½	20	4		Dom. Miss. \$25. For. Miss. \$51 62. Publication, \$9.
169. HANCOCK, JOHN,	Greensburg and Ebenezer churches, Ky.	Feb. 12, 1852.	12	18	5	145	One coloured communicant.
170. HANNA, J. C.	West Jersey and vicinity, Illinois.	Oct. 31, 1852,					No Report.
171. HANNA, JOS. A.	Missionary in Oregon.	March 1, 1852,	12				
172. HANSON, HEZEKIAH,	Mouth of Juniata Church, Pa.	April 13, 1851.	1½				No Report.
173. HARRISON, DAVID,	Beaver Meadow, Hazleton and Janesville, Pa.	Feb. 15, 1852.	2				Left this field May 1, 1852.
174. HARLOW, JAMES M.	Aurora First church, N. Y.	June 1, 1851.	3				No Report.
175. HARMON, MERIT,	Meridan and Woodhul, Michigan.	June 10, 1852.	12			27	Benevolent objects, \$2.
176. HARRIS, FRANKLIN D.	Bristol church, Pa.	April 15, 1852.	12	10	10	55	Dom. Miss. \$10. For. Miss. \$10.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
177. HARRIS, J. LE ROY,	Ebenezer and Whitesburg, Ala.	June 15, 1851.	12	4	4	140	No Report.
178. HARSHE, W. M. P.	Fairmount, Shinston and Smithtown, Va.	April 1, 1852.					Benevolent objects, \$50.
179. HART, SAMUEL,	Cannelton and vicinity, Ind.	Feb. 1, 1853.					No Report.
180. HASSINGER, PETER,	Somersct, Jenner and Petersburg, Pa.	Sept. 27, 1851.	7				No service after Sept. 1852.
181. HAWKINS, J. L.	Mount Carmel, Graysville and vicinity, Illinois.	July 1, 1852.					No Report.
182. HATTERY, JOHN,	Woodsfield and Malaga churches, Ohio.	July 1, 1851.	4				No Report.
183. HEIDER, DANIEL,	Dutch Creek, Iowa.	Oct. 1, 1852.	12				
184. HEINER, F. M. J.	Ward's and Staten Island, N. Y.	March 15, 1852.	5				Died August 14, 1852.
185. HENDERSON, RAMSEY,	Walnut Grove and Itinerant in Arkansas Presbytery.	April 20, 1852.					No Report.
186. HENRY, J. M.	Washington, D. C.	Jan. 1, 1853.	2				
187. HEROV, PETER B.	First Church Highlands, N. Y.	Dec. 1, 1852.	12	3	3	34	Dom. Miss. \$24 56. For. Miss. \$15. Other objects, \$57 50.
188. HERSHEY, AND. M.	Mt. Paran and Nealsville churches, Md.	April 9, 1852.	6				No Report.
189. HESS, HENRY,	Richland, Pisgah and Bowling Green churches, Ohio.	May 6, 1852.	12	3	5	50	Dom. Miss. \$8 80. For. Miss. \$15 70. One House of Worship finished—\$200 paid for its completion.
190. HICKMAN, W. M. P.	Wytheville and Bell Spring churches, Va.	Nov. 12, 1852.	12	5	4	55	Dom. Miss. \$22. Other objects, \$21. One House of Worship erecting. Religious instruction of coloured people attended to. 6 coloured communicants.
191. HIGH, E. SCUDDER,	Osceola church and Henry, Ill.	Oct. 1, 1852.	12		1	20	Dom. Miss. \$12. For. Miss. \$2. Other objects, \$14.
192. HILL, SAMUEL,	Yellow Creek church, Pa.	April 1, 1852.	11				\$100 paid on church debt.
193. HOBSON, B. M.	Agent.	Sept. 1, 1852.	6				
194. HOFFORD, M. L.	Beverly, New Jersey.	Jan. 9, 1853.	2 <sup>1</sup> / <sub>3</sub>				
195. HOLLIDAY, W. C.	Newton and vicinity, Ohio.	Nov. 1, 1851.					No Report.



196. HOWELL, JOHN G.	Kingwood and Laurel Run churches and two missionary stations, Va.	Oct. 9, 1852.	12	2	1	47	Benevolent objects, \$20.
197. HOWELL, SETH,	Sciota, Mount Sterling, Hopewell and Palestine, Ohio.	Jan. 6, 1853.	12	4	1	80	Dom. Miss. \$13 04. For. Miss. \$9 50.
198. HOUSLEY, ALBAN S.	Greenville and Mount Zion churches, Ky.	Feb. 1, 1852.	12	6	5	92	Dom. Miss. \$17. For. Miss. \$25. Education, \$6. Publication, \$3. Other objects, \$150. One coloured communicant. Occasional instruction to coloured population.
199. HUDSON, JOHN,	Wapsehannah and destitutions, Iowa.	April 27, 1852.				41	No Report.
200. HUGHES, JAMES E.	Salem, Front Royal and Washington, Va.	Sept. 15, 1852.	12			100	Paid for Benevolent objects, \$15.
201. HUGHES, JOHN D.	Springfield church and Magadore and Suffield stations, Ohio.	May 1, 1852.	12				Dom. Miss. \$18. For. Miss. \$11. Education, \$2. Publication, \$3. Other objects, \$10.
202. HUGHES, SAM'L. K.	Radnor and Liberty churches, Ohio.	April 1, 1851.	1				No Report.
203. HUGHES, WM. L.	Augusta and vicinity, Ga.	Nov. 1. 1851.	8				No Report.
204. HUNTINGTON, CYRUS,	Ellicott's Mills church, Thistle Factory, Gray's Factory and Union Factory, Md.	Sept. 1, 1852.	8	1	2	45	Dom. Miss. \$22. For. Miss. \$15.
205. HUNTINGTON, JOEL,	Waukesha church, Wisconsin.	July 1, 1852,	8	1		57	For. Miss. \$7. Paid for completing church, \$300.
206. HUNTING, WM.	Cochecton, N. Y. and Damascus, Pa.	Jan. 1, 1852.	4				Left this field July 1, 1852.
207. HUSTON, JOHN,	Mill Creek and West Union chs., Ind.	July, 1 1852.	4				No Report.
208. HUTCHISON, WM.	Sparta and vicinity, Tennessee.	Oct. 1, 1852.	5				No church organization.
209. IRVING, DAVID,	North Salem church, N. Y.	June 11, 1852.	12	2	3	54	Dom. Miss. \$14. For. Miss. \$43. Other objects, \$21. Two col. communicants.
210. IRWIN, DAVID C.	Powhatan, Pipe Creek and Wegoe churches, Ohio.	June 22, 1852.	7½				No Report. Left this field Sept. 22, 1852.
211. IRWIN, ROBERT,	Union, Hopewell, Lake Branch, Jonesboro' and Wheeling, Indiana.	April 1, 1852.	12	8	6	109	Dom. Miss. \$13. For. Miss. \$8 20. Other objects, \$50. One church received from the New-school.
212. JACOBS, PROSPER H.	Coshocton church, Ohio.	Oct. 1, 1851.	7				No Report.
213. JENNINGS, JAS. H.	Bloomery, Stone church and Concord, Va.	May 1, 1852.	10	2	1	70	Dom. Miss. \$6 65. Occasional preaching to coloured people. Three coloured communicants.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
214. JINKS, AHAB,	Kingston church, Ohio.	April 1, 1852.	12		3	50	Dom. Miss. \$3. For. Miss. \$6.
215. JOHNSON, BAKER,	Stroudsburg church, Pa.	May 1, 1852.	12	2		69	Dom. Miss. \$16 58.
216. JOHNSON, JOHN,	Gonyingham church and Schuytz, Pa.	May 5, 1852.	12	3	1	35	Dom. Miss. \$10 69.
217. JOHNSON, SILAS,	Bucyrus and Oscola, Ohio.	June 1, 1852.	9	26	11	136	Dom. Miss. \$5. For. Miss. \$20. Other objects, \$24. House of Worship repaired.
218. JOHNSTON, JOHN W.	Deer Creek church, Pa.	April 1, 1852.	7				No Report.
219. KAY, RICHARD,	Oakland church, N. Y.	Nov. 19, 1851.	7				No Report.
220. KENNEDY, EDWARD,	Prince William Co. Va.	July 27, 1852.	11				No Report. Gone to California under commission.
221. KENNEDY, JAS. F.	Fayetteville church, Pa.	Nov. 1, 1852.	12		3	22	Dom. Miss. \$12. Church extension, \$20. Education, \$10. For. Mis. \$20. Other objects, \$10.
222. KERR, A. II.	La Grange, Ontario and Fawn River, Ind.	June 1, 1852.	7½		2	70	Dom. Miss. \$12. Left this field in Oct. 1852.
223. KERR, H. M.	Bethel and Ramah, Tennessee.	Feb. 5, 1852.	12	10		152	Dom. Miss. \$24. One church organized, and 1 house of worship erected at Bethel. 11 coloured communicants.
224. KING, J. LAWRENCE,	Butts and Henry Counties, Ga.	Jan. 1, 1852.	10				No Report.
225. KING, O. J.	Fort Madison and Charleston churches, and two stations, Iowa.	Oct 1, 1852.	5	3	2	58	Dom. Miss. \$6. For. Miss. \$5. Other objects, \$225.
226. KIRK, WM. H.	Solebury church, Pa.	May 1, 1852.	11				No Report.
227. KIRKPATRICK, JOHN II.	Strongstown, Pa.	April 1, 1851.	1				No Report.
228. KIRKPATRICK, J. M.	Mount Carmel, Genito and Fine Creek, Va.	Aug. 1, 1852.	12	11		63	Occasional preaching to the coloured people.
229. KLINK, N. B.	Oncida Valley, Higgonsville and Readville, N. Y.	June 1, 1851.	3½				Left this field June 1, 1852.
230. KNAPP, J. C.	Depere church, Wisconsin.	Sept. 1, 1852.	6				No Report.

231. KNIGHT, MOSES G.	Plain Creek, Cane Run and Simpson-ville, Ky.	Oct. 1, 1851.	7	3	70	Dom. Miss. \$22. Ten coloured communicants.
232. KNIGHTON, FREDERICK,	Gloucester church, N. J.	Aug. 25, 1852.	9			No Report.
233. KNOTT, JAMES W.	Valley Wakatomika and Jefferson, Ohio.	July 5, 1851.	4			No Report.
234. KNIFFIN, WM. C.	Stonemouth church, Ky.	April 1, 1852.	12	2	15	Two coloured communicants.
235. LADD, FRANCIS D.	Penn Presbyterian Church, Philada.	Oct. 1, 1852.	12	4	60	Dom. Miss. \$140. Education, \$40. For. Miss. \$50. Publication, \$10.
236. LAIRD, F. H. L.	Corydon and vicinity, Ind.	Aug. 15, 1852.	6½			No Report.
237. LANE, GEORGE W.	Bethany Centre Church, N. Y.	Nov. 8, 1851.	8			No Report.
238. LANE, JOHN J.	Fairview and Stillwater churches, Ohio.	May 3, 1852.	12	1	108	One House of Worship erected and one finished—\$2000 paid on them.
239. LARKIN, E. WILLIS,	Rock Island church, Ill.	Sept. 1, 1852.				No Report.
240. LATTA, JAMES,	Peuningtonville church and Christiana Missionary station, Pa.	Oct. 1, 1852.	5	3	18	No Report.
241. LEASON, THOS. S.	Leechburg church, Pa.	Jan. 1, 1852.	12			No Report.
242. LEAVENWORTH C.	Agent.	Sept. 10, 1852.				No Report.
243. LECKIE, THOMAS,	Lagrange and vicinity, Texas.	April 1, 1852.	10	3	4	For. Miss. \$28. Four coloured communicants—preaching to coloured population weekly.
244. LEE, HENDERSON,	Village and Bethany church, Va.	June 1, 1852.	9			No Report.
245. LEFFLER, BLACKBURN,	Jordan Grove and Red Bud, Ill.	Nov. 13, 1852.	5	3	50	No Report.
246. LEONARD, J. T.	Falmouth, Burlington, Florence and Corey's Sabbath School.	July 20, 1852.				No Report.
247. LEPs, JAMES H.	Kanawha Salines church, Va.	Jan. 28, 1853.	1			No Report.
248. LILLIE, JOHN,	Staunton Street Church, New York City.	May 1, 1852.	3			No Report.
249. LILLIE, ROBT. H.	Urbana and Monticello churches, Ill.	Dec. 1, 1851.	9	2	20	Church organized, "Decatur."
250. LINDSLAY, AARON L.	Port Washington, Grafton and Ulaog, Wis.	July 1, 1851.	4	4	43	Left this field in July 1852.
251. LOCKWOOD, L. R.	Elkland church and Osceola and Knox-ville congregations, Pa.	Sept. 2, 1852.	6	2	31	One House of Worship erected and finished at Osceola, and another nearly completed at Knoxville.
252. LOGAN, SAMUEL C.	Constantine First Church, Michigan.	May 1, 1852.	12	6	49	Dom. Miss. \$18 88. For. Miss. \$17 31. Publication, \$3. Other objects, \$35 16.
253. LONG, CHESTER,	Sweet Hollow church, Long Island, N. Y.	June 1, 1851.	3			No Report.
254. LORD, CHARLES S.	Brookfield church, N. Y.	Nov. 1, 1852.	12	1	74	No Report.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
255. LOWE, BENJ. I.	Marietta church and Little Muskingum, Ohio.	Sept. 23, 1852.	12		5	34	Dom. Miss. \$4. Education, \$5. For. Miss. \$5. Other objects, \$50.
256. LYON, DAVID,	Northampton church, N. Y.	Nov. 1, 1852.	9			72	One coloured communicant. Dom. Miss. \$5. Education \$2. For. Miss. \$20. Publication, \$2. Other objects, \$5. Left this field June 6, 1852.
257. LYON DAVID C.	Westminster church, Mineral Point, Wisconsin.	July 6, 1851.	3				
258. LYONS, DAVID W.	Washington Prairie, Rossville and Union, Iowa.	April 27, 1852.	12				Dom. Miss. \$9 70. For. Miss. \$2. One House of Worship in process of erection, \$400 paid.
259. MACGREGOR, JOHN M.	Ox Bow and Rossie, N. Y.	Dec. 12, 1852.	2½			25	
260. MACK, THOMAS,	Mount Gilead and Edgmont Hall, Pa.	April 1, 1852.	11				Left this field Dec. 15, 1852.
261. MACLAY, CHARLES B.	Town House, George's Creek and Cheshire stations.	Sept. 15, 1852.	3				
262. MAHAFFEY, SAMUEL,	Sharon and Freeport, Ohio.	Nov. 1, 1852.	12	2	3	50	Dom. Miss. \$5. For. Miss. \$5. Two coloured communicants.
263. MARRINER, GEORGE K.	Coshecton church, N. Y.	July 1, 1852.	8		4	78	Dom. Miss. \$18 50. For. Miss. \$23 37. Publication, \$16 17. Other objects, \$68 25.
264. MARQUIS, JAMES E.	Kenton and Huntersville, Ohio.	May 1, 1852.	12	3		42	Dom. Miss. \$9 85. Left this field Oct. 1, 1852.
265. MARQUIS, JOHN,	Washington church and vicinity, Ohio.	April 1, 1852.	6				
266. MARQUIS, ROBERT W.	Mount Pleasant church, Ohio.	April 1, 1852.	11	7	1	55	
267. MARR, JOSEPH,	Berwick church and vicinity Pa.	Dec. 20, 1852.	8½		2	48	
268. MARSHALL, W. K.	Van Buren church, Ark.	May 15, 1852.	10	1	2	31	Dom. Miss. \$25. For. Miss. \$12. Other objects, \$300. Preaching to the coloured population and a coloured Sabbath-school.



269. MARTIN, JOHN L. 270. MASON, JAMES D.	Utica and itinerant in N. Albany Pres. Davenport church and Blue Grass and Eldridge's School-house, Iowa.	Oct. 1, 1851. Jan. 1, 1852.	12	7	10	67	No Report. Dom. Miss. \$28. For. Miss. \$25. Church Extension, \$4. Education, \$14. Other objects, \$10. House of Worship com- menced. Dom. Miss. \$23 '50. Other objects, \$40.
271. MASON, WILLIAM C.	Le Claire Church, Iowa, and two sta- tions.	July 1, 1852.	12	7	14	62	No Report. No Report.
272. MATTHEWS, WM. 273. MAY, THOS. C.	Baker and Early Counties, Ga. Mulfordville, Three Springs and Woods- ville, Ky.	April 1, 1851. May 1, 1851.	1				No Report. No Report.
274. MEEKS, JOHN A.	Greenville and Union churches, Ohio.	April 20, 1852.	12	3	6	100	Dom. Miss. \$14. For. Miss. \$8. Edu- cation, \$6.
275. MERRILL, FRANKLIN, 276. MERRILL, RICHARD, 277. MILLER, ALLEN C.	Raynortown and Roslyn churches, N. Y. Stillfork, Bethlehem and Minerva, Ohio. White Rock church and two Missionary stations, Illinois.	April 22, 1852. April 1, 1852. Nov. 2, 1852.	12 12 4		1 4	45 24	For benevolence, \$400. No Report. Benevolent object, \$16.
278. MILLER, J. EDWIN,	Second Church, Sparta, N. Y.	Oct. 1, 1852.	12	3		39	Dom. Miss. \$19. For. Miss. \$21 '15. House of Worship enlarged and repaired at an expense of about \$900.
279. MILLER, JAS. WESTON,	Independence, Washington and Rock Island, Texas.	Sept. 1, 1851.	7	2	6	50	Benevolent objects, \$200. 5 coloured communicants—much interest taken in their religious instruction.
280. MILLER, SAMUEL J.	Washington, Goodhope, Hynes' School- house, Ohio.	Sept. 1, 1852.	12	4	4	61	For. Miss. \$21 '20. Other objects, \$185.
281. MILLS, DAVID, 282. MITCHELL, R. A. 283. MONTFORT, DAVID,	Pine Grove and East Union chs., Pa. Hebron and Independence, Ill. Ripley, Sardinia, Union, St. Omer and Knights town churches and two sta- tions, Ind.	April 1, 1851. Jan. 1, 1853. April 6, 1852.	1 11 12				No Report. No Report. For. Miss. \$27. Other objects, \$12. Two Houses of Worship erected.
284. MONTFORT, ISAAC W.	Liberty and Brownsville churches, Ind.	April 1, 1852.	12	22	1	40	Benevolent objects, \$10. One House of Worship erected at Liberty.
285. MOONEY, A. M.	Pleasant Springs, Philadelphia, Bigloe Fork and vicinity, Miss.	Aug. 1, 1851.					No Report.
286. MOORE, AMPROSE Y.	South Bend church, Ind.	Oct. 1, 1852.	12	1	13	85	Dom. Miss. \$12 '75. For. Miss. \$50. Other objects, \$90.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
287. MOORE, JOHN, 288. MOORE, W. M. H.	Brady's Bend, Pa. Rising Sun, Dillsborough, Mount Hope and Versailles, Ind.	May 1, 1851. Oct. 1, 1852.	2 12	12	5	73	No Report. Dom. Miss. \$5. For. Miss. \$5. Education, \$3 Publication, \$2. One House of Worship erected, and \$915 paid on the building, &c. Dom. Miss. \$5 18. Education, \$9 20. Other objects, \$25. Five coloured communicants. Left this field June 1, 1852. Dom. Miss. \$5 85. No Report.
289. MOORE, W. M. S.	Hiwassee and Ebenezer churches, N. C.	July 7, 1852.	8	1	3	72	Dom. Miss. \$21 56. Other objects, \$27 50. One coloured communicant.
290. MORGAN, J. J. A. 291. MUNN, CHAS. A.	Berwick church and vicinity, Pa. Covington and Mount Pleasant, Ohio.	March 1, 1852. Nov. 1, 1852.	3 5	1 1		60 100	Dom. Miss. \$5 85. No Report.
292. MURKLAND, SIDNEY S. 293. MURPHEY, THOS. G.	Parkesburg church and Wood Co., Va. Dover and Smyrna, Delaware.	June 5, 1851. April 1, 1852.	3 $\frac{1}{2}$ 12	7	5	48	Dom. Miss. \$21 56. Other objects, \$27 50. One coloured communicant.
294. MURRAY, JOS. A.	Monaghan and Petersburg churches, Pa.	Oct 1, 1852.	12	5		125	Dom. Miss. \$18. Education, \$19. For. Miss. \$25. Other objects, \$64.
295. McAFEE, WILLIAM,	Cloverport, Hawesville, Lewisport, Hillsboro', Sterit's School-house and Union Meeting-house, Ky.	Oct. 1, 1852.	12	1	1	40	Dom. Miss. \$16. Other objects, \$20. Occasional preaching to coloured people. No Report.
296. McALPIN, R.	Mount Zion, Pisgah, Hebron and Hatchet Creek, Alabama.	July 1, 1851.					No Report.
297. McCARRELL, ALEX. 298. McQUOD J. MASON,	Clayeville church, Pa. Green Castle and Walnut churches, Ind.	Nov. 12, 1851. Sept. 20, 1852.	8 $\frac{3}{4}$ 12	6	18	52	Off the Board Nov. 12, 1852. One church organized and two Houses of Worship erected.
299. McCLEAN, OLIVER O. 300. McCLELLAND, A. C.	Middletown, Pa. Peru church, and Perrysburg, Ind.	Dec. 1, 1852. Aug. 1, 1852.	3 11	17 6	2 5	30 50	One House of Worship erected. Dom. Miss. \$11. Church extension, \$5. Education, \$7. For. Miss. \$23 75. About \$200 paid on the church building in progress.

301. McCUSKEY, JAS. W.	Warren and Warsaw, Ind.	Aug. 6, 1852.	12	2	6	51	For. Miss. \$15. One House of Worship erected.
302. McComb, G. B.	Salem and Cathey's Creek chs., Tenn.	April 12, 1851.	1½				No Report.
303. McConnell, Jos.	Mount Olive church, Budd's Lake and Flanders, N. J.	April 29, 1852.	12			54	One House of Worship in process of erection.
304. McCoy, Robert,	Missionary to California.	Jan. 1, 1852.	2				No Report.
305. McCune, J. W.	Sandy Lake and Cool Springs, Pa.	April 1, 1852.	11	1	2		Dom. Miss. \$2. Education, \$2. For. Miss. \$2. Publication, \$1.
306. McDonald, Henry,	Red Lick and vicinity, Miss.	Jan. 1, 1852.					No Report.
307. McGuigan, Robert,	Union and Keosauque churches, Iowa.	Jan. 1, 1852.	12	5	10	128	For. Miss. \$16. Education, \$9. Church extension, \$8 30. Other objects, \$5.
308. McGuire, Henry L.	Washington and Union churches, Ind.	June 1, 1851.					No Report.
309. McKinley, Daniel,	Synods of New Jersey and Philadelphia.	Dec. 1, 1852.	3			31	Agent.
310. McKinley, W. D.	Oneida Valley and Higginsville, N. Y.	July 1, 1852.	8	1	2		Dom. Miss. \$5 64. For. Miss. \$2. Education, \$2.
311. McKee, David D.	Fairfield, Billingsville, Murphy's and West Union, Ind.	April 12, 1852.	12	4	3	75	Benevolent objects, \$150.
312. McKee, Jos. B.	Indian Creek church, Pa.	May 1, 1852.	10	1		30	Dom. Miss. \$3. Other objects, \$15.
313. McKee, J. M.	Mount Harmony, Sandy Ridge and Macedonia, Alabama.	Jan. 1, 1853.	10			100	For. Miss. \$12. Other objects, \$56. 20 coloured communicants, their religious instruction well attended to.
314. McKinney, Collin,	New Providence church, Tenn.	Jan. 1, 1853.					No Report.
315. McLaren, John F.	Agent, Synods of Pittsburgh, Wheeling and Ohio.	Sept. 1, 1852.	12				No Report.
316. McMichael, Wm.	Richland, Rockland, Academia and Emmenton, Pa.	Sept. 25, 1851.	7	4	2	180	Dom. Miss. \$5. For. Miss. \$3. Other objects, \$3. House of Worship erected at cost of about \$1400.
317. McMurray, Francis,	Talbot County, Ga.	June 1, 1851.	3				No Report.
318. McMurray, Joseph,	Mount Freedom church, N. J.	April 3, 1852.	12	10		86	Dom. Miss. \$6 32. For. Miss. \$58. Education, \$20. Publication, \$12. Other objects, \$50.
319. McNair, Wm. W.	First Church Fort Winnebago, Wisconsin.	June 15, 1852.	12	8	9	43	Benevolent objects and church furniture, \$255.
320. McNeill, George,	Ashboro', Cedar Falls and Long's Mills, N. C.	Jan. 1, 1853.	12	2	4	29	No Report.
321. McNeill, Jas. H.	Chatham County, N. C.	Dec. 9, 1852.	9½				

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Commun.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
322. McNULTY, JOHN,	Within the bounds of Luzerne Presby. Macon, Cherokee and Haywood. Temperanceville church, Pa. Gonzales and vicinity, Texas. Cumminsville, Taylor's Creek, Ohio. Finneywood and Bluestone.	March 15, 1853.	1				No Report.—Off April 1, 1852.
323. McPHERSON, JOHN E.		May 1, 1851.	8				No Report.
324. McPHERSON, ROBERT,		Nov. 1, 1851.					No Report.
325. McREA, JOHN M.		Jan. 1, 1853.					No Report.
326. NAYLOR, A. R.		Sept. 1, 1852.	10	2	1	79	Dom. Miss. \$44. For. Miss. \$25. Eleven coloured communicants. Occasional preaching to them.
327. NAYLOR, JAMES,		Jan. 6, 1853.					
328. NESBITT, JOSEPH,	Norristown church, Pa. Decatur and Elhanan churches and four Missionary stations, Indiana. Brier Creek, Orangeville and Rohrsburg churches and three stations, Pa. Greenwood, Tylersburg and vicinity, Pa. Grafton church, Wisconsin. Thalia Street Church, New Orleans, La.	Oct. 2, 1852.	5	9	1	60	Dom. Miss. \$1 63. For. Miss. \$1 15. Education, \$1 51. Other objects, \$400.
329. NEYIUS, JOHN H.		May 1, 1852.	12	6	7	116	Dom. Miss. \$11 17. For. Miss. \$19 10.
330. NEWELL, GEO. W.		April 22, 1852.	12	4	3	117	Left this field April 1, 1852.
331. NEWELL, HUEY,		Jan. 1, 1851.	1				No Report.
332. NICHOLS, CYRUS,		Jan. 5, 1853.	2				
333. NORTH, N. G.		Oct. 1, 1851.	9	17		16	
334. OAKEE, ISAAC,	Oakland church, N. Y. Salem church, Indiana. Hermitage, Harpeth and New Bethel churches and 3 stations, Tenn. Newton church and 6 Missionary stations, Pa. Georgetown and Shiloh churches, Ind. Southwark church, Philadelphia. Poplar Springs church and Ladoga station, Indiana. Rogersville, Tenn.	Oct. 15, 1852.	4½			45	Dom. Miss. \$4 60. Deceased.
335. OGDEN, BENJ.		July 1, 1852.					Dom. Miss. \$399. Eight coloured communicants.
336. OGDEN, JOHN W.		Jan. 1, 1852.	9	4		58	Dom. Miss. \$8. Church extension fund, \$5. Other objects, \$5.
337. OSMOND, JONATHAN,		July 15, 1853.	12		2	89	No Report.
338. OVERSTREET, R. M.		July 1, 1851.					No Report.
339. OWEN, GRIFFITH,		Jan. 1, 1853.	12				For. Miss. \$10.
340. PALMER, N. S.		Nov. 22, 1852.	12	1	2	32	No Report.
341. PARK, JAMES,		April 12, 1852.					No Report.



342. PARKE, N. GRIER,	Pittston and Lackawanna, Pa.	June 1, 1852.	12	8	13	114	Dom. Miss. \$15. For. Miss. \$12. Education, \$3. Other objects, \$50.
343. PARKINSON, M. A.	Concord and Deerfield churches and one station, Pa.	July 1, 1852.	12	6	3	60	No Report.
344. PARSONS, W. S.	Second Ward Presbyterian church of Lockport, N. Y.	July 1, 1851.	4				No Report.
345. PATTON, F.	Lebanon and Sarepta churches, Miss.	July 1, 1851.					No Report.
346. PAUL, SAMUEL,	Norristown and Conshohocken, Pa.	Oct. 2, 1851.	7				Left this field Oct. 2, 1852.
347. PAWLING, W. M. H.	Pisgah and Pulaski Counties, Ky.	April 26, 1851.					No Report.
348. PAXTON, THOS. N.	Marion, Siloam, Drusilla and Cove, N. C.	Aug. 15, 1852.	12	1	1	50	For. Miss. \$21 50. Education, \$14. House of Worship in process of erection. Two coloured communicants. Coloured people regularly instructed.
349. PECK, ELIAS S.	Bloomfield church and Fox Lake, Wis.	Aug. 22, 1852.	12				No Report.
350. PELAN, JAMES,	Tiffin church, Ohio, and 3 stations.	June 1, 1852.	9	1	5	37	Dom. Miss. \$5.
351. PELAN, WILLIAM,	Connorsville, Waterloo, Columbia, Ind.	April 1, 1852	12	23	6	88	Dom. Miss. \$18 50. For. Miss. \$13. Publication, \$4. Other objects, \$165.
352. PENLAND, ALEX.	Itinerant in Presbytery, Alabama.	March 27, 1852.					No Report.
353. PERKINS, G. K.	Empire Iron Works, Eddyville and Freedomia, Ky.	April 1, 1852.	10	1		50	Eight coloured communicants. Benevolent objects, \$70.
354. PERKINS, W. M.	Quiver and Liverpool, Ill.	Oct. 1, 1852.	5	2	4	15	Benevolent objects, \$25.
355. PHILLIPS, BRADLEY,	Mayville, Horicon, Juneau and Rolling Prairie, Wisconsin.	June 1, 1852.	12	2		36	Dom. Miss. \$15. Other objects, 150.
356. PILLSBURY, ITHAMAR,	Princeton church, Illinois.	Aug. 1, 1852.	12		6	75	Dom. Miss. \$41 05. For. Miss. \$14 64. Other objects, \$45. One church organized at Dixon.
357. PITKIN, JOHN,	Milford and Union churches, Ohio.	April 1, 1852.	12	3		50	Dom. Miss. \$10 50. For. Miss. \$26 83. Church extension, \$3 38. House of Worship finished.
358. PLATT, ISAAC W.	West Farms church, N. Y.	July, 1 1851.	4				Off the Board.
359. POAGE, JOSIAH B.	Mount Prairie, South Fork and Pleasant Hill, Mo.	Sept. 1, 1852.	12		8		Dom. Miss. \$7 50. For. Miss. \$7 50.
360. POLK, DAVID,	Mount Tabor, Pine Grove, Armstrong, Shippens, and Polk township, Pa.	July 10, 1852.	12	32		121	Dom. Miss. \$10. One church organized, one house of worship erected, and one in process of erection.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
361. PORTER, GEORGE D.	Tipton and Red Oak, Iowa.	Sept. 1, 1852.	12	1	11	43	For. Miss. \$18 25. One House of Worship in process of erection.
362. PORTER, SAMUEL F.	Kingwood and Frenchtown, N. J.	Aug. 1, 1852.	12	4	1	107	For. Miss. \$25. Other objects, \$45.
363. POTTER, LUDLOW D.	Brookville and Metamora churches and Pennsylvaniaburg station, Ind.	April 1, 1852.	12	2	3	95	House of Worship in process of erection.
364. POTTER, S. S.	Lawrenceburg church, Ind.	Jan. 1, 1853.	12	15	4	83	Dom. Miss. \$14. For. Miss. \$21. Other objects, \$93.
365. PRATT, F. AUGUSTUS,	Decatur church, Illinois.	April 1, 1852.	11		20	19	For. Miss. \$14.
366. PRICE, ISRAEL.	Feed Spring church, Ohio.	May 1, 1851.	2	6	3	54	Paid for church building, \$530.
367. PRICE, JAMES.	Monroeville church, Ohio.	Oct. 1, 1852.	5				No Report.
368. PROCTOR, JOHN O.	Hancock church, Md.	June 1, 1851.	3		2	18	No Report.
369. PRYSE, JAMES M.	Boardman church, Ohio.	July 1, 1852.	6	4		35	Dom. Miss. \$45. For. Miss. \$25. Instruction of coloured people attended to.
370. QUARTERMAN, JOS. M.	Mt. Vernon, Dead River, Gum Swamp, McIntyre's and Pleasant Spring, Ga.	June 11, 1852.	12			71	One church organized—First Presbyterian church of Tonawanda.
371. RANKIN, ALEX. T.	Mapleton and Tonawanda, N. Y.	Jan. 1, 1853.	12	1	18	41	Dom. Miss. \$2. For. Miss. \$2. Education, \$2.
372. RAYMOND, MOSES,	Mount Bethel, Indian Rock, &c. Va.	Oct. 1, 1851.	12	3		100	Dom. Miss. \$12 75. Other objects, \$10. House of Worship in progress.
373. REA, GEORGE S.	Centre and Upper churches, Pa.	Oct 1, 1852.	5	6	4	43	Dom. Miss. \$30. For. Miss. \$1. Church Extension, \$1. Education, \$1. Publication, \$1. Organized a church at Mizpeh.
374. REED, D. B.	Warren and Cole Creek churches and 2 stations, Indiana.	Oct. 6, 1852.	11	5	1	89	Deceased, Nov. 1, 1852.
375. READ, H. CLAY,	Glasgow, Oakland, Munfordville, Ky.	July 1, 1852.	11			63	For. Miss. \$5 35.
376. REECE, HUGH E.	Walsh Presbyterian ch., Cincinnati, Ohio.	Jan. 1, 1852.					
377. REED, HUGH,	Barlow, Decatur and Plymouth, Ohio.	Oct. 1, 1852.	12	5	11		

378. REED, WILLIAM, 379. REEVE, WILLIAM B.	Sarahsville church, Ohio, $\frac{1}{4}$ his time. West Hampton church and Speonk, N. Y.	April 1, 1852. May 21, 1852.	11 12	2	85	No Report. Dom. Miss. \$25. For. Miss. 4. Church purposes, \$100. One coloured com- municant.
380. REINHART, EDWIN H.	Elizabethport, N. J.	Sept. 1, 1852.	12		4	54 Dom. Miss. \$21 50. For. Miss. \$22. Other objects, \$280 25. Three coloured communicants.
381. REMINGTON, JAMES,	Alden church, N. Y.	Jan. 1, 1852.	12	0	2	76 Ground for parsonage and other objects, \$672.
382. RICE, JAMES M.	Mountain Union, Amsterdam, New Cas- tle, Meadow Creek, Hebron and Uni- on, Va.	Jan. 1, 1852.	5	4	105	For. Miss. \$8. Publication, \$10. One coloured communicant.
383. RIDDLE, JAMES P.	Smithland, Union Point, Golconda, Sa- lem and Union church, Ky.	May 12, 1852.	12	6	98	Dom. Miss. \$10.
384. RHELDAFFER, J. G.	Second Presbyterian church, St. Paul, Minnesota.	Oct. 20, 1852.	12	2	4	13 House of Worship commenced—\$400 pd.
385. RINKER, HENRY, 386. ROBE, ROBERT,	Northville church, N. Y. Oregon.	Nov. 1, 1852. April 1, 1852.	4 12		1	18 Dom. Miss. \$4. House of worship begun. No Report.
387. ROBERTS, ROBT. M. 388. ROBERTSON, HENRY M.	Bedford and vicinity, Ind. Winnebago Rapids church, Wisconsin.	Nov. 1, 1851. May 20, 1852.	12 12	13	1	63 Foreign Missions, \$14.
389. ROBERTSON, SAMUEL,	Winneconne, Vineland, Weyanwega, Wisconsin.	Nov. 1, 1852.	12	2	11	32 Dom. Miss. \$7. For. Miss. \$1. Other objects, \$3. One church organized, "First church Weyanwega."
390. ROBINSON, WM. M.	Brownsville and Hebron churches, Ohio.	Dec. 1, 1852.	12	8	10	90 Dom. Miss. \$33 50. For. Miss. \$30. Ed- ucation, \$20 50. Other objects, \$25.
391. ROCKWELL, J. EDSON,	Central Church, Brooklyn, N. Y.	Feb. 1, 1853.	12	10	27	179 For. Miss. \$100. Other objects, \$110. One coloured communicant.
392. ROGERS, JOSEPH,	Round Prairie church, Russell's School- house, Latta's Mills, Iowa.	May 1, 1852.	12	2		66
393. ROSENTHAL, CHAS. D.	German Presbyterian church, Paterson, and one station, N. J.	Aug. 11, 1852.	12	5		109
394. ROWE, JOHN, 395. ROWELL, MORSE,	Burlington church, Ohio, half his time. Squan Village, and Second church Wall township, N. J.	May 1, 1851. Jan. 1, 1852.	2 12	3	1	27 No Report. Dom. Miss. \$26 59. For. Miss. \$21 09. Church extension, \$7. Education, \$13. Publication, \$3 25. Other objects, \$3.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
396. ROWLAND, JAMES,	Lucas church, Ohio, half his time.	April 16, 1852.	10½				No Report.
397. SANDERSON, JOSEPH,	Staunton Street church, N. York City.	Dec. 1, 1852.	3			32	Benevolent objects, about \$90.
398. SATTERFIELD, MEAD,	Harrisville and Amity churches, Pa.	April 1, 1851.	1				
399. SAVAGE, Wm. T.	Salem and vicinity, S. C.	Jan. 7, 1852.	1½				No Report.
400. SAVE, JOHN B.	Harmony and Georgetown chs., Ind.	April 1, 1852.	8	7		59	Dom. Miss. 5. Other objects, \$6 75.
401. SCOTT, J. J.	Cambridge City and Ebenezer, Ind.	Oct. 8, 1852.	12	5		52	Dom. Miss. \$10 54.
402. SOVELL, ALDEN,	Bordentown church, N. J.	April 1, 1851.	1				No Report.
403. SENNAR, ROBERT,	Welsh Presbyterian church, Philad.	Jan. 1, 1853.	2	5	4	40	Benevolent objects, \$100.
404. SHARPE, J. D.	Douglass and Bank, Texas.	April 1, 1851.	3½				No Report.
405. SHEPHERD, L. M.	Tribe's Hill, N. Y.	Aug. 9, 1851.					No Report.
406. SHIELDS, JOHN W.	Bell Brook and vicinity, Ohio.	April 1, 1851.					No Report.
407. SHINN, JAMES G.	Port Richmond church, Pa.	April 1, 1852.	11½	8	8	46	Dom. Miss. \$6 52. Church Extension fund, \$7.
408. SHOTWELL, ALBERT,	West Point church, Georgia.	Jan. 28, 1853.	12	11	4	60	31 coloured communicants—their religious instruction attended to. One House of Worship finished at an expense of \$1800.
409. SICKELS, Wm.	Pleasant township and Jefferson churches, Ind.	Nov. 1, 1852.	5	3		81	Dom. Miss. \$17 40. For Miss. \$41 75.
410. SIMANTON, EPHRAIM,	Danville church, N. J.	Oct. 11, 1852.	12	1		29	Dom. Miss. \$3 35. Other objects, \$5.
411. SMITH, ARCHIBALD,	Mount Pisgah, Barbacue and Cypress, N. C.	Jan. 23, 1853.	1½				No Report.
412. SMITH, CHAS. R.	Carnel, New Lebanon and Cane Creek, Ala.	Dec. 1, 1851.					No Report.
413. SMITH, DANIEL,	Richmond church, Wisconsin.	July 30, 1852.	12			22	Benevolence, \$5.
414. SMITH, JAMES,	York church, Ohio, quarter his time.	May 1, 1852.	10				No Report.
415. SMITH, THOS. COLE,	Ebenezer church, Lunenburg Co., Va.	Aug. 1, 1852.	10				No Report.
416. SMITH, T. S. C.	Havre de Grace church, Md.	July 1, 1852.	8			48	Dom. Miss. \$10.



417. SMITH, Wm. G.	Freemont, Perry and Bennington, Mich.	April 1, 1852.	12	4	67	Dom. Miss \$6.
418. SMOCK, D. V.	Crittenden and Williamstown, Ky.	April 24, 1852.	10½	1	70	Dom. Miss. \$5. For. Miss. \$6.
419. SNODDEN, E. BENEZER H.	Swedesboro' and Mullica, N. J.	Jan. 10, 1853.	3			No Report.
420. SPOFFORD, L. C.	Deperre church, Wisconsin.	Dec. 2, 1852.	3			
421. SQUIER, JOHN,	Port Deposit and Rowlandville, Md.	Nov. 18, 1852.	12	2	36	For. Miss. \$46 50. Other objects, \$30. One coloured communicant.
422. STAFFORD, J.	Carlyle and Sugar Creek, Ind.	June 1, 1852.	12	2	49	Dom. Miss. \$18. For. Miss. 19. Other objects, \$60.
423. STAPLES, M. W.	Marshall, Golden Rule and Elysian Fields, Texas.	May 1, 1852.	12	9	39	Dom. Miss. \$15. For. Miss. \$5. Other objects, \$20. One House of Worship finished.
424. STARK, JOHN,	Cherry Run and Glade Run, Pa.	April 1, 1852.	12	5	69	Benevolent purposes \$9. -
425. STEBBINS, GEORGE,	Sterling, Albany and Dixon, Ill.	April 25, 1852.	12	3	34	For. Miss. \$6. Other objects, \$100. One church organized, "Dixon."
426. STEBBINS, JAMES,	Plattsburg and New Egypt churches, N. J.	April 25, 1852.	9		30	
427. STEDMAN, JAMES O.	Chester, Pa.	Oct. 1, 1852.	5	5	17	\$3000 raised for church building. Church organized. House of Worship finished.
428. STEELE, DANIEL,	Brown and Cardington churches and three stations, Ohio.	May 1, 1852.	10	5	57	Dom. Miss. \$5 57. For. Miss. \$6 68. Other objects, \$9 28.
429. STEELE, JOHN,	Rolling Prairie church, Sumption's Prairie church and two stations, Ind.	May 1, 1852.	10	2	44	Dom. Miss. \$26 50. Education, \$10 50. For. Miss. \$48. Other objects, \$6
430. STEINS, FREDERICK,	German Presbyterian church, New York City.	May 1, 1852.	12	23	117	
431. STEVENSON, PAUL E.	Wyoming church, Pa.	Jan. 26, 1852.	12½	1	71	For. Miss. \$27. Other objects, \$60.
432. STEWART, CHARLES,	Savannah church, Mo.	Nov. 1, 1851.	4½			No Report.
433. STEWART, Wm. B.	Govane Chapel, Md.	Oct. 5, 1851.	5			No Report. Left March 17, 1852.
434. STEWART, JOHN B.	Annapolis church, Ohio.	Oct. 1, 1852.	1			Off April 1, 1853.
435. STURDEVANT, CHAS.	Agent.					
436. SUTTON, Wm. C.	Lebanon, Pisgah, Chesterfield Court-house, Rocky Creek and McPherson School-house, N. C.	Jan. 1, 1852.	12	2	60	Dom. Miss. \$5. Occasional preaching to the coloured people. Twelve coloured communicants.
437. SWAN, B. C.	First church Carthage and Nauvoo, Ill.	Nov. 1, 1852.	4	2	16	
438. SWAN, GEORGE M.	Oskaloosa and vicinity, Iowa.	April 1, 1852.	11	7	44	
439. SWAN, J. N.	Eel River church, Indiana.	Dec. 28, 1852.	2			

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Additions to Churches.			Total in Communion.	OTHER PARTICULARS REPORTED.
			Months of Labour Performed.	Examination	Certificate.		
440. SWAN, SAMUEL,	Mechanicsburg church, Pa.	May 1, 1852.	10	3		24	Dom. Miss. \$3 50. For. Miss. \$4. Other objects, \$10.
441. SWIFT, WILLIAM,	Dahlonga church and vicinity, Ga.	Jun 12, 1852.	12	1	1	25	Dom. Miss. \$5. For. Miss. \$5. One coloured communicant.
442. TALBOT, WM. K.	Oquawka and Shokokon, Illinois.	Sept. 1, 1852.	6	2		29	Dom. Miss. \$6 50. For. Miss. \$30. Publication, \$30. Other objects, \$800.
443. TALMAGE, PETER S.	Malta church, N. Y.	March 15, 1852.	8				Nov. 1, 1852, left.
444. TAYLOR, CHAUNCEY P.	McArthur, New Plymouth, Rannell's School-house and Gibson's School-house, Ohio.	May 1, 1852.	12	5	6	55	Dom. Miss. \$12. Church purposes, \$250.
445. TAYLOR, CHAS. H.	Esperance, Burtonville and Quakerstreet, N. Y.	June 1, 1852.	9	2		41	
446. TAYLOR, ROBT. I.	Smithfield church, Va.	Nov. 1, 1852.	4			17	Church recently organized.
447. TAYLOR, SAMUEL,	Washington and Union churches, Indiana.	Oct. 15, 1852.	4½	2	3	73	
448. TAYLOR, WM. G.	Mount Washington, Pa.	Oct. 1, 1851.	4	8	6	60	Left July 1, 1852.
449. TEMPLETON, MILO,	St. Mary's, Celina and New Salem, Ohio.	July 1, 1852.	12			63	One House of Worship in process of erection.
450. THOMAS, JR., HENRY E.	New Castle, Hagarstown and Middletown, Ind.	Oct. 1, 1852.	5				One church organized, "Hagersstown."
451. THOMAS, ENOCH,	Randolph County, Va.	May 1, 1851.	2		8	106	No Report.
452. THOMAS, JOHN,	Phoenixville and Charlestown, Pa.	Oct. 27, 1852.	12	31		36	Dom. Miss. \$10. For. Miss. \$9. Education, \$2.
453. THOMAS, THOMAS,	Friendsville, Silver Lake and three stations, Pa.	Aug. 1, 1852.	7	1		10	Dom. Miss. 25 67. For. Miss. \$56 92. Education, \$12. Publication, \$12 25. Other objects, \$50.
454. THOMPSON, LEWIS,	Clatsop church, Oregon.	Dec. 1, 1852.	12				No Report.
455. THOMPSON, PRESTON W.	Wabash church, Richland, Ill.	July 10, 1851.					

456. THOMPSON, R. G.	Roscoe church, Illinois.	Oct. 18, 1852.	43	7	41	Twenty-seven coloured communicants.
457. TIDBALL, W. D.	Namozine, Wood's church, Mansfield, and Dinwiddie Court-house, Va.	Nov. 15, 1852.	33	1	56	One House of Worship erected. Benevolent objects, \$140.
458. TODD, ISAAC,	Tuckahoe and vicinity, N. J.	Nov. 25, 1852.	3	5	74	Dom. Miss. \$3 38. For. Miss. \$7 42.
459. TODD, RICHARD K.	First church, Woodstock, Illinois.	July 15, 1852.	12	4	37	Dom. Miss. \$22 25. One coloured communicant.
460. TOWLES, DANIEL T.	Speedwell and Gum Grove, N. C.	Jan. 15, 1853.	13	4	41	Dom. Miss. \$36. For. Miss. \$17. Other objects, \$10.
461. TOWNLEY, WM.	Crown Point and vicinity, Ind.	May 1, 1852.	12	5	63	Dom. Miss. \$46. For. Miss. \$20. Education, \$12. Publication, \$10. Other objects, 30. One col'd com. Religious instruction of col'd pop. attended to.
462. TOWN, EDWIN,	Salisbury, Fork Town, Rockawalking and Barren Creek Springs, Md.	Oct. 1, 1852.	12	3	25	Dom. Miss. \$13. For. Miss. \$10. Education, \$2. Publication, \$2. Other objects, \$10.
463. UMSTED, JUSTUS T.	Keokuk, Iowa.	Nov. 1, 1852.	4	3	21	Dom. Miss. \$36. For. Miss. \$17. Other objects, \$10.
464. VALL, THOS. S.	Knoxville, Scotch Settlement and Henderson, Illinois.	Sept. 1, 1852.	12	6	90	Dom. Miss. \$46. For. Miss. \$20. Education, \$12. Publication, \$10. Other objects, 30. One col'd com. Religious instruction of col'd pop. attended to.
465. VALLANDIGHAM, J. L.	Monokin and Rehoboth, Md.	Nov. 1, 1851.	8	5	68	Dom. Miss. \$13. For. Miss. \$10. Education, \$2. Publication, \$2. Other objects, \$10.
466. VANDEWATER, A.	Athens church, Pa.	Dec. 6, 1852.	12	3	42	Dom. Miss. \$13. For. Miss. \$10. Education, \$2. Publication, \$2. Other objects, \$10.
467. VAN DYKE, HENRY J.	Second church, Bridgeton, N. J.	Oct. 1, 1851.	1	1	33	Left his field April 1, 1852.
468. VANNEMAN, GEORGE,	West Union church, Ohio.	Nov. 1, 1852.	12	5	1	For. Miss. \$16. Dom. Miss. \$4 50.
469. VANNUYS, HARVEY L.	Goshen and Elkhart, Ind.	Oct. 1, 1852.	5	6	160	No church organized yet—\$250 paid for repairing place of worship.
470. VEENHUIZEN, A. B.	Rochester Second church, N. Y.	May 13, 1852.	12	1	51	Dom. Miss. \$31. For. Miss. \$3 19.
471. VIRTUE, ANDREW,	Maple Creek church and vicinity, Pa.	April 25, 1852.	12	2	100	Dom. Miss. \$6 50. Other objects, \$4.
472. WAGGONER, DAVID,	Missionary to Texas.	Not fixed.	12	3	80	Dom. Miss. \$10. For. Miss. \$7. Church extension, \$3. Two chs. organized.
473. WALKER, THOS.	Shiloh, Ellison and Fountain Green churches, Illinois.	Oct. 4, 1852.	12	1	80	No Report.
474. WALL, BLOOMFIELD,	Mount Pleasant and Trenton, Iowa.	July 7, 1852.	11	2	105	Dom. Miss. \$22.
475. WALLACE, D. A.	Lawrenceville and Pisgah churches, Ill.	April 1, 1852.	10	10	105	No special Report.
476. WALLACE, JOHN,	Sharon, Rehoboth, Ebenezer, Palmyra, and Bethlehem, Indiana.	May 1, 1852.	2	17	105	Dom. Miss. \$13. For. Miss. \$20. One House of Worship finished.
477. WALLACE, MARCUS J.	Jefferson and Holly Branch, Texas.	Jan. 1, 1853.	12	10	105	Dom. Miss. \$13. For. Miss. \$20. One House of Worship finished.
478. WAMPLER, JOHN M.	Monticello and Rock Creek churches, Ind.	Feb. 1, 1852.	12	10	105	Dom. Miss. \$13. For. Miss. \$20. One House of Worship finished.

MISSIONARIES.	FIELDS OF LABOUR.	DATE OF COMMISSION.	Months of Labour Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
479. WARDLAW, T. DELACY,	Port Carbon church, Pa. Jacksonville and Bethesda, Alabama. Aisquith Street church, Baltimore, Md.	July 22, 1852.	6		2	72	Dom. Miss. \$28. Left Oct. 22, 1852.
480. WARE, E. R.		July 1, 1851.	4	1		74	For. Miss. \$21 25.
481. WARREN, THOS.		Oct. 1, 1852.	11	3	19	160	Dom. Miss. \$10. Education, \$10. For. Miss. \$11. Publication, \$10. House of Worship repaired.
482. WASHBURN, C.	Fort Smith, Arkansas. Gum Grove and Speedwell churches, N. C.	Dec. 1, 1851.	12	9	2	41	Dom. Miss. \$11 85. Other objects, \$200. Left May 1, 1852.
483. WATKINS, SAM'L. W.		Aug. 1, 1852.	2				No Report.
484. WATSON, JAMES,	Petersburg and destitutions around Tenn. Amsterdam, Springfield and Kilgore, Ohio.	Oct 1, 1851.	12			150	Dom. Miss. \$15 70. For. Miss. \$16 15. Publication, \$1 12.
485. WATSON, JOHN,		April 1, 1853.					
486. WATTS, ROBERT,	Westminster church, Philada. Houma, Tigersville, Bayou Black and 5 plantations, La. Helena, Arkansas.	Jan. 20, 1853.	1 ½			53	Dom. Miss. \$7. For. Miss. \$3. Education, \$1. Publication, \$1. 53 col'd com.
487. WEEKS, JOSEPH,		Jan. 1, 1852.	10	50		20	Dom. Miss. \$53. For. Miss. \$12. Other objects, \$200.
488. WELCH, THOS. R.	Fifth Presbyterian church, Pittsburgh. Putnamville, Ohio, and Vandalia, Ind.	May 1, 1852.	12	1			Left April 1, 1852.
489. WEST, NATHANIEL,		June 20, 1851.	1	4	3	77	Dom. Miss. \$21 30. For. Miss. \$24. Other objects, \$11 50.
490. WHALLOX, THOS.	Trenton Second Church, N. J.	Dec. 12, 1852.	12	4	5	112	Dom. Miss. \$8. For. Miss. \$5. Paid \$400 on the church debt. One coloured communicant.
491. WHITE, ANSLEY D.		July 1, 1851.	4				No Report.
492. WHITWORTH, GEO. F.	Cannelton, Indiana. Alexander, Milfield and Sunday Creek churches, Ohio.	June 10, 1852.	11 ½	5	7	125	Dom. Miss. \$13. Education, \$12. For. Miss. \$18. Other objects, \$10.
493. WILLIAMS, AARON,		Feb. 14, 1852.					
494. WILLIAMSON, JAS.	Tancytown, Pinehill, Fleming, Thorn- dale and Westminster, Md. Norristown and vicinity, Arkansas.	Nov. 1, 1852.	12			25	Dom. Miss. \$50. For. Miss. \$145 06. Other objects, \$20.
495. WILLIS, HENRY P. S.		Nov. 1, 1852.					No Report.



496. WILSON, ELIJAH,	Wrightsville church, Pa.	June 1, 1851.	3	11	6	75	No Report.
497. WILSON, HENRY M.	Emmanuel (coloured) church, N. Y.	Feb. 5, 1853.	9	1	8	75	Dom. Miss. \$6 25. For. Miss. \$9.
498. WILSON, JAMES G.	West Point, Grandview and High Prairie, Iowa.	Oct. 1, 1852.	12				
499. WILSON, JAMES M.	Floyd Court-house, Shelors, Bright's School-house, Va.	Oct 1, 1852.	12	2	2	25	Dom. Miss. \$3. For. Miss. \$3. Education, \$2. Publication, \$2. Preaching regularly to the coloured people.
500. WILSON, THOS. B.	Sixth Church of Pittsburgh, Pa.	Jan. 1, 1853.	8	3	7	70	Dom. Miss. \$60. House of worship finished.
501. WILSON, S. T.	Camden Mills church, Pleasant Valley and Baillie Settlement, Illinois.	July 15, 1852.	7½	3	14	33	Dom. Miss. \$7 66. One church organized, "Pleasant Valley."
502. WINDELL, WM. C.	Green Hill and Rockland, Del.	April 25, 1852.	2	36	15	156	
503. WINTERS, JACOB,	Parkersburg church, Va.	July, 9 1852.	7½	1	9	59	Dom. Miss. \$15 30. For. Miss. \$15 29. Other objects, \$38 36. Two coloured communicants.
504. WOLFF, JACOB,	Flat Rock, Sugar Ridge and McIntosh, Ind.	Nov. 1, 1851.	7	1		41	For. Miss. \$31 50. Education, \$3. Left Oct. 1, 1852.
505. WOOD, MORGAN L.	Tribe's Hill church, N. Y.	Jan. 1, 1853.	2	4		54	Dom. Miss. \$29 30. For. Miss. \$10. Other objects, \$49 07.
506. WOODHULL, GEO. S.	Leed's Point church and vicinity, N. J.	Jan. 10, 1853.	1½				
507. WOODS, BENJ. F.	Bethany and New Prospect churches, Ind.	April 1, 1852.	12	16	5	109	Dom. Miss. \$73. For. Miss. 70. Education, \$5. Publication, \$10. Other objects, 55. One House of Worship finished, and \$500 paid on it.
508. WOODS, WM. H.	Augusta and vicinity, Mo.	July 1, 1851.					No Report.
509. WORK, WM. R.	First church Pottstown, Pa.	May 9, 1852.	12		2	14	House of Worship finished.
510. WORRELL, JOSEPH,	Chili and Ellington, Illinois.	Nov. 1, 1852.	12	11	13	46	Benevolent objects, \$2 40. Church organized, "Ellington."
511. WRAY, JOHN,	Ridgeway church and vicinity, Pa.	Sept. 24, 1852.	12	20	2	94	No Report.
512. WRIGHT, EDWARD,	Bath and vicinity, Ohio.	April 1, 1851.					Dom. Miss \$100. For. Miss. \$60. Education, \$26. Other objects, \$20.
513. WRIGHT, EDWARD W.	Delphi and Camden churches, Ind.	Oct. 1, 1852.	12	9	8	98	Dom. Miss. \$10 25. Church extension, \$6. Education, \$3. For. Miss. \$20 10. Publication, \$5. Other objects, \$162.
314. YOUNG, PHILANDER D.	Edwardsville, Rattan's Prairie and Chester church, Illinois.	April 1, 1852.	11½			41	No Report.
515. ZAHNIZER, GEO. W.	Conneautville church, Pa.	Dec. 1, 1851.	9				No Report.

## TREASURERS' REPORTS.

SAMUEL D. POWEL, *Treasurer, in account with the Board of Missions of the General Assembly of the Presbyterian Church.*

1852.	DR.		
April 1.	To Balance in the Treasury at this date	-	\$20 78
1853.			
March 31.	" Cash received from April 1, 1852, to date, from Churches, individuals, and legacies,	\$54,437 38	
	" Cash borrowed on note	1,958 67	56,396 05
			<u>\$56,416 83</u>
1853.	CR.		
March 31.	By cash paid missionaries, borrowed money and expenses of office	-	44,330 80
	Balance		<u>\$12,086 03</u>
<i>Philadelphia, April 1st, 1853.</i>		<i>S. D. POWEL, Treasurer.</i>	

The subscribers, having examined the account of Samuel D. Powel, Treasurer of the Board of Missions, and compared the different items with the vouchers, find the same correct; and, that there is a balance in the Treasury of twelve thousand and eighty-six dollars and three cents. (\$12,086 03.)

WILLIAM NASSAU, Sr. } *Auditors.*  
M. NEWKIRK.

*Philadelphia, April 1st, 1853.*

SAMUEL D. POWEL, *Treasurer, in account with the Church Extension Fund of the General Assembly of the Presbyterian Church.*

1852.	DR.		
April 1.	To Balance in the Treasury at this date	-	\$2,135 44
1853.			
March 31.	" Cash received from April 1, 1852, to date	-	6,498 34
			<u>\$8,633 78</u>
1853.	CR.		
March 31.	By Cash paid sundry appropriations to date	-	2,422 45
	*Balance		<u>\$6,211 33</u>
<i>Philadelphia, April 1st, 1853.</i>		<i>S. D. POWEL, Treasurer.</i>	

\* Of this balance, the sum of \$5,815 89 has been appropriated, but not yet called for.

The undersigned, having examined the account of Samuel D. Powel, Treasurer of the General Assembly's Church Extension Fund, and compared the different items with the vouchers, find the same correct; and, that there is a balance in the Treasury of six thousand two hundred and eleven dollars thirty-three cents. (\$6,211 33.)

WILLIAM NASSAU, Sr. } *Auditors.*  
M. NEWKIRK.

*Philadelphia, April 1st, 1853.*

## TREASURY AT LOUISVILLE.

The General Assembly's BOARD OF MISSIONS in account with A. Davidson, Treasurer.  
1853. DR.

April 1st.	To Cash paid to Missionaries, Agents, and sundry expenses since April 1st, 1852,	- -		\$15,701 98
	" Amount of goods forwarded to Depot,	- -	\$2,461 46	
	" Less amount sold,	- - - -	108 45	
				2,353 01
	" Balance on hand,	- - - -		2,905 21
				<u>\$20,960 20</u>

1852.	CR.			
April 1st.	By Balance on hand,	- - - -	\$58 68	
	" Cash received from various sources since April, 1852,	- - - -	18,548 51	
	" Amount of goods acknowledged as received in Depot, (sales deducted,)	- - - -	2,353 01	
				<u>\$20,960 20</u>

A. DAVIDSON, Treasurer.

Having examined the Treasurer's receipts for the last twelve months, (as published monthly) with the Secretary's drafts and vouchers for distributing the funds of the Board. I find the balance in the Treasury this day, as stated above (\$2,905 21) correct.

SAMUEL RUSSELL, Auditor.

Louisville, April 1st, 1853.

## TREASURY AT PITTSBURGH, PA.

J. D. Williams, Treasurer, in account with the General Assembly's BOARD OF MISSIONS.

1852.	DR.			
April 1.	To Balance on hand as per last Report,	- - -	\$589 08	
	" Amount of Receipts to date,	- - -	5,911 92	
				6,501 00
	CR.			
April 1.	By amount paid Missionaries, &c.,	- - -	4,817 17	
	" Balance on hand,	- - -	1,683 83	
				<u>\$6,501 00</u>

Pittsburgh, Pa., April 1st, 1853.

I do certify that I have examined the accounts of J. D. Williams, Treasurer, with the General Assembly's Board of Missions for the year ending March 31, 1853, and find the same to be correct.

J. WILSON.

Pittsburgh, Pa., April 1, 1853.

## TREASURY AT COLUMBUS, OHIO.

Thomas Moodie, Treasurer of the Synod of Ohio, in account with the General Assembly's BOARD OF MISSIONS.

1852.	DR.			
April 1.	To Balance on hand per last Report,	- - - -	\$356 46	
1853.				
March 31.	" Cash received from April 1, 1852, to date,	- - - -	460 47	
				<u>\$816 93</u>
1853.	CR.			
March 31.	By cash paid Missionaries to date,	- - - -	811 16	
	Balance,	- -	\$5 77	
				<u></u>

Columbus Ohio, April 1, 1853.

## STATE OF THE TREASURY.

From April 1, 1852, to April 1, 1853.

*At Philadelphia.*

Balance on hand April 1, 1852,	-	-	-	\$20 75	
Received from April 1, 1852, to April 1, 1853, as follows:					
From Churches, Individuals, and Legacies,	-	54,437	38		
Proceeds of Note discounted in April last, (money borrowed to pay Missionaries,)	-	1,958	67	56,396 05	56,416 83

*At Louisville.*

Balance on hand April 1, 1852,	-	-	-	58 68	
Receipts from April 1, 1852, to April 1, 1853,	-			18,548 51	18,607 19

*At Pittsburgh.*

*Balance on hand April 1, 1852,	-	-	-	294 45	
Receipts from April 1, 1852, to April 1, 1853,	-			5,911 92	6,206 37

*Lexington Presbytery.*

*Balance on hand April 1, 1852,	-	-	-	121 55	
Receipts from April 1, 1852, to April 1, 1853,	-	524	06	645 61	

Deduct amt. sent to and acknowledged in Philadelphia Treasury account,	-	-	-	150 00	495 61
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*East Hanover Presbytery.*

Balance on hand April 1, 1852,	-	-	-	676 31	
Receipts from April 1, 1852, to April 1, 1853,	-			434 57	1,110 88

*West Hanover Presbytery.*

*Balance on hand April 1, 1852,	-	-	-	586 54	
Receipts from April 1, 1852, to April 1, 1853,	-	572	68	1,159 22	

Deduct amt. drawn and acknowledged in Phil. Treas. acct.				400 00	759 22
--	--	--	--	--------	--------

*Flint River Presbytery.*

*Balance on hand April 1, 1852,	-	-	-	5 33	
Receipts from April 1, 1852, to April 1, 1853,	-			471 42	476 80

*Concord Presbytery.*

*Balance on hand April 1, 1852,	-	-	-	121 14	
Receipts from April 1, 1852, to April 1, 1853,	-			644 32	765 46

*Synod of Ohio.*

Balance on hand April 1, 1852,	-	-	-	356 46	
Receipts from April 1, 1852, to April 1, 1853,	-			460 47	816 93

				\$85,655 29	
The amount paid out is,	-	-	-	67,902 07	

Leaving an available Balance, in all the Treasuries, of \$17,753 22

\* The difference between the balances here given, (from the books of the Board) and those reported by the different Treasuries, is the amount of drafts drawn and not paid.

NOTE.—By a reference to the "State of the Treasury" last year, it will be perceived that the sum of \$81,748 98 was given as the resources of the Board for the year, (eleven months) closing April 1, 1852. After deducting from this sum the balances, borrowed money, &c., the amount actually collected during the year, (eleven months) was \$63,866 99.

Take from this year's account above detailed, balances and borrowed money, and we have the sum of \$81,455 33 collected from April 1, 1852, to April 1, 1853; a gain on the last year (eleven months) of \$17,588 34, or a proportionate gain for eleven months of \$16,122 65.



## FINANCIAL STATEMENT.

## OFFICE AT PHILADELPHIA.

Salary of Corresponding Secretary, - - - - -	\$2,000 00
" " Assistant Secretary, - - - - -	1,500 00
" " Treasurer and Book Keeper, - - - - -	1,200 00
" " Clerk, from April 1, 1852, to Feb. 8, 1853, - - - - -	240 83
Rent of Rooms, paid the Board of Publication, - - - - -	250 00
Postages, - - - - -	101 11
Books and Stationery, - - - - -	43 10
Printing, - - - - -	58 73
Certificates of Honorary Membership, - - - - -	13 75
White-washing, Cleaning and care of Rooms, - - - - -	35 50
Other Office expenses, - - - - -	32 20
	<hr/>
	\$5,475 22

## MISCELLANEOUS.

Travelling Expenses of Assistant Secretary, - - - - -	\$164 50
Printing last Annual Report, - - - - -	289 32
Postage on last Annual Report, - - - - -	120 00
Rent of Rooms last year, (paid this year,) - - - - -	250 00
Interest on borrowed money to pay Missionaries, - - - - -	41 33
Expenses of Cor. Secretary attending General Assembly, 1852, - - - - -	50 50
Voluntary Agents, - - - - -	35 75
Home and Foreign Record, proportion of deficiency, - - - - -	105 95
Boxes for Clothing, freight, cooperage, and postage on do. - - - - -	35 61 — \$1,092 96

## PITTSBURGH AGENCY.

Salary of Rev. J. F. McLaren, Agent, - - - - -	1,000 00
Travelling expenses of do. - - - - -	77 00
Postage, and discount on uncurrent funds, - - - - -	30 04
Counterfeit Notes, - - - - -	5 00
Freight and Drayage on Boxes Clothing, - - - - -	12 42 — \$1,124 46

## COMMITTEE AT LOUISVILLE.

Salary of W. W. Hill, Corresponding Secretary, - - - - -	\$300 00
Office rent, fuel, servant's hire, &c. - - - - -	56 50
Stationery and Postage of Secretary, - - - - -	25 00
Printing and enveloping 2000 pamphlets, - - - - -	22 25
Salary of A. Davidson, Treasurer, - - - - -	100 00
Postage and Stationery of Treasurer, - - - - -	9 30
Salary of Rev. C. Sturdevant 1 month, - - - - -	83 34
Travelling expenses of do. " - - - - -	29 20
Salary of Rev. B. M. Hobson, - - - - -	583 33
Travelling expenses of do. - - - - -	140 58
Freight on goods, - - - - -	40 05
Discount on exchange, - - - - -	31 32
Counterfeit Notes, - - - - -	11 00
Travelling expenses of Rev. W. W. Hill, - - - - -	2 50
Salary of Rev. C. Leavenworth, for 6½ months, - - - - -	541 15
Travelling expenses of do. - - - - -	110 20
Salary and travelling expenses of Rev. D. L. Gray, - - - - -	31 32
Telegraphing Missionaries, - - - - -	4 50
Messrs. Stewart, Wood and Stevenson, expenses to and from Committee, - - - - -	30 00
Rent and attention to Depot at New Albany, - - - - -	87 50
	<hr/>
	\$2,239 04
Total	<hr/>
	\$9,448 15

## HONORARY MEMBERS

OF THE

## BOARD OF MISSIONS,

*Constituted previous to April 1852, by the contribution of Fifty Dollars, and upwards.*

Adams, Mrs. Martha W., Savannah, Ohio.  
 Adams, Hon. T., Piqua, Ohio.  
 Adams, Rev. W. T., Carrollton, Ohio.  
 Agnew, D., Pennsylvania.  
 Aiken, Rev. Wm., McConnellsville, Ohio.  
 Alexander, J. W., D. D., Princeton, N. J.  
 Allen, David, Pittsburgh, Pa.  
 Allen, Mrs. Eluta Steel, Pittsburgh, Pa.  
 Allen, Hiram S., Pittsburgh, Pa.  
 Allen, Rev. John, Bamhill, Ireland.  
 \* Allen, Michael, Pittsburgh, Pa.  
 Allen, Rev. Monroe T., Ashville, N. C.  
 Allen, Rev. Wm. G., Henderson, Ky.  
 Allen, Rev. Richd H., Jeffersonville, Ind.  
 Allen, Rev. Robt. W., Frankfort, Ind.  
 Allison, Mrs. Mary, Huntington, Pa.  
 Allison, Rev. Matthew, Millintown, Pa.  
 Alsworth, John, Clinton, Miss.  
 Anderson, Rev. John, New York City.  
 Anderson, Rev. James, Rushville, Ohio.  
 Anderson, Rev. W. C., Oxford, O.  
 Anderson, Mrs. W. C., Oxford, O.  
 Anderson, Wm. Kyle, Owensboro, Ky.  
 Andrews, Rev. James, Rushville, Ohio.  
 Armstrong, Samuel Henry, Ashwood, Tenn.  
 Armstrong, Mrs. S. Henry, Ashwood, Tenn.  
 Armstrong, Mrs. Susannah, Trenton, N. J.  
 \*Arnell, Rev. James M., Ashwood, Tenn.  
 Arnell, Mrs. James M., Ashwood, Tenn.  
 Atchison, H., Lexington, Ky.  
 Aten, Rev. A., Ripley, Ohio.  
 Atkinson, Rev. Jos. M., Frederick, Md.  
 Atkinson, Mrs. Lucy Ann, Henderson, Ky.  
 Axson, Rev. I. S. K., Riceboro, Geo.  
 Backus, John C., D. D., Baltimore, Md.  
 Backus, J. T., D. D., Schenectady, N. Y.  
 Backus, Mrs. J. T., Schenectady, N. Y.  
 Bailey, F. G., Pittsburgh, Pa.  
 Baird, Rev. Jas. H., Wooster, Ohio.  
 Baird, George, Washington, Pa.  
 Baird, Rev. Samuel J., Batesville, Ark.  
 Baker, Daniel, D. D., Huntsville, Texas.  
 Baker, Rev. J. W., Milledgeville, Ga.  
 Baker, John, Cincinnati, Ohio.  
 Baker, Nathan, Cincinnati, Ohio.  
 Bakewell, William, Pittsburgh, Pa.  
 \* Baldwin, Rev. M., Scotchtown, N. Y.  
 Bannard, Rev. William, New York City.  
 Banta, John W., Franklin, Indiana.  
 Banta, Peter J., Franklin, Indiana.  
 Barker, Rev. S. A., McConnellsville, Ohio.  
 Barnes, Rev. J. C., Perryville, Ky.  
 Barnes, Mrs. J. C., Perryville, Ky.  
 Barnes, Isaac, East Hampton, N. York.  
 Barrow, Rev. E. S., Cazenovia, N. Y.  
 Barton, Andrew M., Ohio.  
 Barton, Rev. W. B., Woodbridge, N. J.  
 Barton, Mrs. Eliza, Woodbridge, N. J.  
 Bartlett, Mrs. Nancy, Stillwater, N. Y.  
 Battlerman, John, New York.  
 Baum, Mrs. Ann, Terre Haute, Ind.  
 \* Bayless, A., Louisville, Ky.  
 Bayless, Rev. J. C., Covington, Ky.  
 Bayless, J. C., Louisville, Ky.  
 Bayless, John, Jr., Louisville, Ky.  
 Beattie, Rev. Robert H., West Milton, N. Y.  
 Beatty, C. C., D. D., Steubenville, Ohio.  
 Bebee, Thos. H., Chicago, Illinois.  
 Beedle, Rev. Elias R., Hartford, Ct.  
 Beers, C. E., New York City.  
 Bergen, Rev. George, Springfield, Illinois.  
 Berton, Rev. S. R., Port Gibson, Miss.

Berryhill, Rev. Franklin, Bellbrook, Ohio.  
 Bias, Cesario, Memphis, Tenn.  
 Billings, Rev. —, Morganstown, Va.  
 Billings, Rev. Silas, Morgantown, Va.  
 Birnie, William, Charleston, S. C.  
 Bishop, Rev. Noah, Enon, Ohio.  
 Blackburn, A., La Porte, Indiana.  
 Blackwood, Rev. W., Philadelphia.  
 Blain, Rev. William, Montgomery, N. Y.  
 Blair, Rev. R. J., Beach Island, Ga.  
 Blake, Rev. James, Indianapolis, Ind.  
 Blake, James B., Indianapolis, Ind.  
 Blake, Mrs. Eliza, Indianapolis, Ind.  
 Blande, Rev. P. R., Belmont, Tenn.  
 \* Blatchford, Mrs. Alicia, Lansingburg, N. Y.  
 Blauvelt, Rev. Wm. W., Germantown, N. J.  
 \* Blythe, James, D. D., S. Hanover, Ind.  
 Bond, Rev. Lewis, Plainfield, N. J.  
 Bootright, Mrs. Thos., Palestine, Illinois.  
 Bowman, Rev. Francis, Greensboro', Ga.  
 Boyd, Rev. Abm.  
 Boyd, Rev. Abraham, Tarentum, Pa.  
 Boyd, George, Baltimore, Md.  
 Boyd, Rev. James R., New York.  
 Boyd, John, Schenectady, N. Y.  
 Boyd, J., Albany, N. Y.  
 Boyd, John S., Albany, N. Y.  
 Boyd, John S., Kentucky.  
 Boyd, Robert, Albany, N. Y.  
 Bracken, Rev. Newton, Portersville, Pa.  
 Bracken, Mrs. Martha H., Canonsburg, Pa.  
 Bran, Mrs. Margaret, Brooklyn, N. Y.  
 Breckinridge, W. L., D. D., Louisville, Ky.  
 Breed, Rev. Wm. P., Steubenville, Ohio.  
 Breed, Mrs. Wm. P., Steubenville, Ohio.  
 Brewster, Henry, Shirleysburgh, Pa.  
 Brewster, Mrs. Nancy, Shirleysburgh, Pa.  
 Brewster, John D., Franklin, Indiana.  
 Brice, Jonathan K., Truro, Ohio.  
 Bright, Rev. J. E., Brownsville, Tenn.  
 Brown, Rev. Alex., Canonsburgh, Pa.  
 Brown, D. D. D., Mount Pleasant, Tenn.  
 Brown, Matthew, D. D., Canonsburgh, Pa.  
 Brown, Rev. James C., Valparaiso, Ind.  
 Brown, Rev. J. H., Kentucky.  
 Brown, Rev. F. T., Cleveland, Ohio.  
 Brownson, Rev. J. I., Washington, Pa.  
 Bryan, Rev. Edward D., Rye, N. Y.  
 Bryan, Joseph, Mount Zion, Geo.  
 Bryant, A., Buffalo, N. Y.  
 Bucher, Miss Eliza, Alexandria, Pa.  
 Buck, Rev. J. J., Jewett, N. Y.  
 Bullions, Rev. Alexander B., Waterford, N. Y.  
 Bullock, Rev. Joseph J., Walnut Hills, Ky.  
 Bullock, R., Mobile, Ala.  
 \* Burbridge, Mrs. Ellen L., Pittsburgh, Pa.  
 Burwell, Miss Susan G., Winchester, Va.  
 Burwell, Rev. R., Hillsboro, N. C.  
 Bushnell, Rev. W., Newcastle, Pa.  
 Butler, Benjamin F., New York City.  
 Caldwell, Miss Ann, Alexandria, Pa.  
 Caldwell, James, New Geneva, Pa.  
 Caldwell, James, Newburyport, Mass.  
 Callen, Rev. James H., Uniontown, Pa.  
 Camden, J. B., St. Louis, Mo.  
 Cameron, Alexander.  
 Campbell, J. N., D. D., Albany, N. Y.  
 Campbell, Rev. James, Sharpsburgh, Pa.  
 Campbell, Archibald, N. Brunswick, N. J.  
 Campbell, Robert, Augusta, Geo.  
 \* Campbell, Col. D. C., Macon, Geo.  
 Campbell, Mrs. Caroline E., Macon, Geo.

\* Deceased.

- Campbell, Rev. P., Florida, N. Y.  
 Campbell, Robt., Ligonier, Pa.  
 Carrell, Rev. Benjamin, Dover Hill, N. J.  
 Carpenter, Rev. Hugh S., Augusta, Me.  
 Carson, Rev. J., Chillicothe, Ohio.  
 Carson, Mrs. Elizabeth, Chillicothe, Ohio.  
 Caruthers, Rev. John, Mahoning, Pa.  
 Casbee, J., Amsterdam Village, N. Y.  
 Cassatt, Mrs. Mary, Gettysburgh, Pa.  
 Casseday, Samuel, Louisville, Ky.  
 \*Casseday, Mrs. Eliza, Louisville, Ky.  
 Castleman, E., Lexington, Ky.  
 Cazenove, A. C., Alexandria, Va.  
 Chapman, Rev. Robert Hill, Talladega, Ala.  
 Chambers, Rev. J. H., Steubenville, Ohio.  
 Chesman, Rev. Lewis, Philadelphia, Pa.  
 Chesnut, Rev. Thomas M., Rensselaer, Ind.  
 Chester, A. T., D. D., Buffalo, N. Y.  
 Chevalier, Rev. N. W., Christiansburg, Va.  
 Childness, Thomas, Florence, Ala.  
 Chipman, Mrs. Ann, Lansingburgh, N. Y.  
 Christian, Rev. L. H., Camden, N. J.  
 Clancey, Rev. John, Charlton, N. Y.  
 Clark, Rev. D. D., Waynesboro, Pa.  
 Clark, Rev. Frederick, G., New York City.  
 Clarke, Samuel, Beach Island, Geo.  
 Clark, Dea, T. M., Newburyport, Mass.  
 Clark, Rev. James, Lewisburg, Pa.  
 Cleland, Rev. Samuel, Rock Island, Ill.  
 Cocke, Mrs. Louisa, Fluvana, Va.  
 Cochran, Rev. Thos. N., N. Providence, N. J.  
 Coe, Rev. James, D. D., Blue Bell, Ohio.  
 Cogswell, John D., N. Brunswick, N. J.  
 \*Cogswell, Mrs. Jane E., N. Brunswick, N. J.  
 Cogswell, A., Kirkpatrick, N. Bruns., N. J.  
 Cogswell, Lois, New York City.  
 Coleman, D. D., Rev. Lyman, Philadelphia, Pa.  
 Colhoun, Rev. A., Elizabeth, Pa.  
 Colt, Rev. Samuel F., Wyalusing, Pa.  
 Comingo, Miss I. W. C., Pittsburgh, Pa.  
 Comstock, Mrs. Margaret, Stillwater, N. Y.  
 Condict, Rev. T. B., Stillwater, N. J.  
 Condict, Rev. J. R., Washington, Ky.  
 Condict, Mrs. Louisa, do. do.  
 Conklin, Joseph, Woodbridge, N. J.  
 Cooley, Rev. Eli F., Trenton, N. J.  
 Coon, Rev. Jacob, Hayesville, Ohio.  
 Coons, Rev. George W., Memphis, Tenn.  
 Cooper, John C., Somerville, Tenn.  
 Copeland, William B.  
 Corbin, P. M., Lansingburgh, N. Y.  
 Core, H. W., George's Creek, Pa.  
 Core, Rev. John, Curllsville, Pa.  
 Cosby, Rev. H. V., Bardstown, Ky.  
 Coulter, Rev. John, Coultersville, Pa.  
 Covington, Rev. J. M., Farmington, Mo.  
 Cowan, Rev. A. M., Urbana, Ohio.  
 Cowan, Rev. John F., Potosi, Mo.  
 Cowan, William, Pa.  
 Coy, Rev. ———, Broadalbin, N. Y.  
 Craft, Mrs. C. B., Terre Haute, Ind.  
 Craig, Miss H. Matilda, Pittsburgh, Pa.  
 Craig, William, M. D., Danville, Ky.  
 Cramer, Mrs. Hannah, Waterford, N. Y.  
 \*Cramey, James, New York.  
 \*Crane, Rev. E. W., Jamaica, N. Y.  
 Crane, Walter B., Rondout, N. Y.  
 Crane, Mrs. Eliza F., Rondout, N. Y.  
 Crane, Mrs. Mary Ann, Phelps, N. Y.  
 Crawford, Rev. Josiah, Uda, Ind.  
 Creigh, Rev. Thomas, Mercersburgh, Pa.  
 Critchelow, Rev. E. C., Beaver, Pa.  
 Cross, Rev. John, Blairsville, Pa.  
 Crowell, William, Rahway, N. J.  
 \*Culbertson, Rev. James, Zanesville, Ohio.  
 Cummings, Rev. Chas. P., Brookville, Pa.  
 Cummings, Rev. D. H., Covington, Tenn.  
 Cummins, Charles, D. D., Florida, N. Y.  
 Cunningham, Rev. Jno. K., Island Creek, O.  
 Cunningham, Rev. Wm. M., La Grange, Ga.  
 Curry, Washington, Brownsville, Tenn.  
 Dalzell, R., Pittsburgh, Pa.  
 Dana, Rev. W. C., Charleston, S. C.  
 Dana, Daniel, D. D., Newburyport, Mass.  
 Davidson, Robert, D. D., N. Brunswick, N. J.  
 Davis, Mrs. E., Allegheny City, Pa.  
 Davis, Rev. John K., Troy, N. Y.  
 Davis, Rev. W. P., Bethlehem, N. Y.  
 Davis, Rev. Thomas, Blairsville, Pa.  
 Davis, Daniel, Gunderland, N. Y.  
 Davis, Rev. James, Morgantown, Va.  
 Davis, Rev. S. S., Camden, S. C.  
 Davison, Rev. Isaac S., New York City.  
 Deare, Miss Mary, Laurenceville, N. J.  
 Decker, P. G. M., Rondout, N. Y.  
 De Grath, Wm. H., Rondout, N. Y.  
 \*Denny, Rev. David, Chambersburgh, Pa.  
 Denny, Mrs. Margaret, Paint Lick, Ky.  
 Dermaree, Susanna, Waveland, Indiana.  
 Deruelle, Rev. David, Princeton, N. J.  
 Deruelle, Mrs. Alice, Princeton, N. J.  
 Deruelle, Daniel, Jr., Princeton, N. J.  
 Dewing, Rev. Jared, Blauveltville, N. Y.  
 Dewing, Mrs. Julia Ann, Blauveltville, N. Y.  
 Deyarman, Alexander, New Geneva, Pa.  
 Dickson, Francis, Louisville, Ky.  
 Dickson, Rev. Hugh S., Utica, N. Y.  
 Dickson, Senr., John, Pa.  
 Dill, E. W., D. D., Ireland.  
 Dilworth, Rev. Robert, Enon Valley, Pa.  
 Dinsmore, Rev. Jas. H., Lexington, Ky.  
 \*Dinwiddie, Rev. J. L., Pittsburgh, Pa.  
 Dinwiddie, Mrs. Mary, La Porte, Indiana.  
 Dixon, Rev. Wm. E., Esperance, N. Y.  
 Dobbins, Benjamin B., Louisville, Ky.  
 Dobbins, Mrs. Jane, Louisville, Ky.  
 Dobbins, Rev. Robt., Pleasantville, Ill.  
 Dodd, Cephas, D. D., Amity, Pa.  
 Dodge, Rev. J. V., Jacksonville, Ind.  
 Dodge, Mrs. S. V., Terre Haute, Ind.  
 Doll, Mrs. Susan Jane, Louisburgh, N. C.  
 Donaldson, Rev. A., Clarksburgh, Pa.  
 Dorman, O. M., Chicago, Illinois.  
 Downer, Rev. Edwin, Mount Hope, N. Y.  
 Du Bois, George, Rondout, N. Y.  
 Du Bois, Rev. R. P., New Lond. Roads, Pa.  
 Duncan, H. T., Lexington, Ky.  
 Duncan, Miss Mary, Uniontown, Pa.  
 Dundass, Rev. J. R., Ginger Hill, Pa.  
 \*Dunlap, Rev. Robert, Pittsburgh, Pa.  
 Dunn, Rev. Robinson P., Providence, R. I.  
 Eagleson, Rev. John, Buffalo, Pa.  
 Eagleson, Mrs. Mary G., Buffalo, Pa.  
 Eastman, Rev. John C., S. Hanover, Ind.  
 Eaton, Rev. Wm., Winterville, Ohio.  
 Edgar, Rev. E. B., Westfield, N. J.  
 Edgar, J. T., D. D., Nashville, Tenn.  
 Eells, Rev. Wm. W., Newburyport, Mass.  
 Elliot, Rev. George, Alexandria, Pa.  
 Elliot, Samuel, Dayton, Ohio.  
 Eells, B. F., Dayton, Ohio.  
 Eells, Mrs. B. F., Dayton, Ohio.  
 Ely, Rev. Geo., Hamilton Square, N. J.  
 Ely, Rev. S. R., Brooklyn, N. Y.  
 Espty, H., Monongahela City, Pa.  
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 Fairchild, A. G., D. D., Smithfield, Pa.  
 Famlton, Rev.  
 Faris, Rev. John M., Fredericktown, Ohio.  
 Ferrier, Rev. Andrew, Uniontown, Ky.  
 Ferris, David, Tridelpia, Va.  
 Finney, John.  
 Finney, Robert.  
 Finney, Rev. W., Churchville, Md.  
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 Fisher, Mrs. Mary, Lansingburgh, N. Y.  
 Fithian, Joseph, M. D., Woodbury, N. J.  
 Ford, J. R., Danville, Ky.  
 Forman, T. L., Upper Canada, Brit. Prov.  
 Forman, Rev. E., Richmond, Ky.

- Fort, Gerret, Lansingburgh, N. Y.  
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 Galloway, Rev. J. S., Springfield, Ohio.  
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 Gamble, Hon. Hamilton, St. Louis, Mo.  
 Gamble, Rev. James, Pleasant Green, Geo.  
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 Garvin, Mrs. Sarah, Louisville, Ky.  
 Garvin, Miss Jane O., Louisville, Ky.  
 Garvin, William Emmett, Louisville, Ky.  
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 Gibson, Rev. Wm. J., Jacksonville, Pa.  
 Gilbert, Rev. Cyrus, Stillwater, N. Y.  
 Gildersleeve, Miss Ellen, Elizabethtown, N. J.  
 Gill, Rev. J. R., West Liberty, Ohio.  
 Gillett, Rev. Noah H., Youngstown, Pa.  
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 Glass, Matthew, Jefferson Co., Pa.  
 Goldsmith, Jenny Lind, Stockholm, Switz.  
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 Graham, Rev. James, Beulah, Pa.  
 Graham, Rev. James R., Winchester, Va.  
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 Greenlee, James, Rockhill, Ohio.  
 Grier, John C., Danville, Pa.  
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 Halsey, Rev. Luther, Amboy, N. Y.  
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 Hatch, Rev. L. D., Greensboro, Ala.  
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 Hawkins, Rev. John, Connellsville, Pa.  
 Hawkins, Charles, Washington, Pa.  
 Hawkins, Miss Mary, do. do.  
 Hawkins, Mrs. Charles, Washington, Pa.  
 Hays, Mrs. Dr., Philadelphia, Pa.  
 Hays, Hannah, Marietta, Pa.  
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 Henderson, Rev. Thomas, Lebanon, Pa.  
 Henderson, Joseph, Washington, Pa.  
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 Hervey, Mrs. Jane, Wheeling, Va.  
 Hervey, Rev. James, Wheeling, Va.  
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 Hill, Rev. Wm. W., Louisville, Ky.  
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 Hoge, Mrs. Elizabeth, Philadelphia, Pa.  
 Hoge, Rev. James, D. D., Columbus, Ohio.  
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 Howard, E., Clarksville, Tenn.  
 Hornblower, Rev. Wm. H., Paterson, N. J.  
 Houston, Miss Nancy, Clark Co., Ky.  
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 Hughes, Rev. Levi, Bloomfield, Ind.  
 Hughes, Rev. D. L., Pine Grove, Pa.  
 Hughes, Rev. J. R., Washington, Pa.  
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 Hummer, Rev. James, Waveland, Ind.  
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 Hunt, Rev. Thomas, Two Ridges, Ohio.  
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 Jardine, Rev. A., McCosyville, Pa.  
 Jeffery, Rev. Wm., Herriottsville, Pa.  
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 Johnston, Rev. Wm., Brownsville, Pa.  
 Johnston, John, D. D., Newburgh, N. Y.  
 Johnston, Rev. Robt., A., Lancaster, Ky.  
 Johnston, Rev. Robt., Indiana, Pa.  
 Johnston, Alexander, Connellsville, Pa.  
 Johnston, Rev. Cyrus, Charlotteville, N. C.  
 Johnston, Rev. Robert, Gettysburg, Pa.  
 Johnston, Mrs. Mary, Charlotteville, N. C.  
 Johnson, John, Columbus, Georgia.  
 Johnston, Robt., Bethel, Pa.  
 Jones, jr. Chas. Colcock, Philadelphia.  
 Jones, Joseph, Philada.  
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\* Deceased.



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 Kerr, Rev. J., Cadiz, Ohio.  
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 King, John, Madison, Indiana.  
 Kirkpatrick, Rev. David, Poke Run, Pa.  
 Kirkpatrick, Rev. J. H., Yellow Creek, Pa.  
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 Lawson, James Sanderson, Milton, Pa.  
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 Leggett, Rev. J. H., Crawfordstown, N. Y.  
 Lewers, Rev. S. B., Laurens C. H., S. C.  
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 Lindsay, Thomas, Sr., St. Charles, Mo.  
 Linn, Rev. James, Bellefonte, Pa.  
 Littell, Rev. Luther, New Providence, N. J.  
 Little, D. H., Cherry Valley, N. Y.  
 Little, William, Connellsville, Pa.  
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 Lock, Wm. W., Goshen, Kentucky.  
 Locke, Miss Lucy P., Harmony Landing, Ky.  
 Locke, James D., Harmony Landing, Ky.  
 Lockhead, Rev. W., Cherry Valley, N. Y.  
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 Logan, Rev. J. H., Lexington, Ky.  
 Longmore, Rev. David, Milton, Pa.  
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 Lord, Willis, D. D., Cincinnati, Ohio.  
 Lord, John C., D. D., Buffalo, N. Y.  
 Love, Rev. S. J., Petersburg, Va.  
 Lowrie, M. B., Pittsburgh, Pa.  
 Lunt, Deacon Ezra, Newburyport, Mass.  
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 Maddox, J. W., Vincennes, Ind.  
 Magor, John, Mt. Pleasant, Ohio.  
 Magill, Rev. Thos. F., Urbana, Ohio.  
 Mahon, Rev. Joseph, Shippensburg, Pa.  
 Mair, Rev. Hugh, Johnstown, N. Y.  
 Mallard, Thomas, Midway, Geo.  
 Manderville, Mrs. Abby, Waterford, N. Y.  
 Mann, Alexander, Grand View, Illinois.  
 Manson, Silah, Cazenovia, N. Y.  
 Marr, Rev. Phineas B., Lewisburg, Pa.  
 Marshall, Rev. William, Peekskill, N. Y.  
 Marshall, Rev. George, Pittsburgh, Pa.  
 Marshall, B., Troy, N. Y.  
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 Martin, John, M. D., ———  
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 Mason, Mrs. Jane, Urbana, Ohio.  
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 Maybin, J. A., New Orleans, La.  
 Means, H. H., Memphis, Tenn.  
 Meaux, Mrs. Jane, Nicholasville, Ky.  
 Meeks, Rev. John A., Greenville, Ohio.  
 Messick, Samuel, Kentucky.  
 Metcalf, Rev. Allen D., Bloomfield, Ky.  
 Miller, Rev. O. H., West Fairfield, Pa.  
 Milligan, James, Rockhill, Ohio.  
 Mills, George B., Beach Island, S. C.  
 Milsbaugh, Samuel, Scotchtown, N. Y.  
 Mitchell, Rev. Benjamin, Ohio.  
 Mitchell, Mrs. Elizabeth, Mt. Pleasant, Ohio.  
 Milligan, J., Waveland, Ind.  
 Mitchell, Andrew D., Middleton, Pa.  
 Mitchell, Rev. Jas. C., Greensboro', Ala.  
 Mitchell, Rev. Wm. H., Florence, Alabama.  
 Mollineaux, Mrs. Elizabeth A., Oxford, Ohio.  
 Monfort, D. D., Rev. David, Kingston, Ind.  
 Monfort, Mrs. Ann, Watts, Ind.  
 Monfort, Mrs. Hannah, Greensburgh, Ind.  
 Monfort, Isaac P., Franklin, Ind.  
 Monfort, Rev. Joseph G., Greensburgh, Ind.  
 Monfort, Mrs. Harriet N., Sand Creek, Ind.  
 Montgomery, Rev. John, Harrodsburgh, Ky.  
 Montgomery, Rev. James, Clarion, Pa.  
 Montgomery, S. M., Jackson, La.  
 Moody, Mrs. Margt. Ann D., Ashland, O.  
 Moody, Rev. John, Shippensburg, Pa.  
 Moody, Rev. Samuel, Ashland, Ohio.  
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 Morris, Rev. George, Silver Spring, Pa.  
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 Morrow, Miss Jane, Pittsburgh, Pa.  
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 Morton, William Q., Shelbyville, Ky.  
 Morton, Master Wm. Q., Shelbyville, Ky.  
 Morton, Miss Elizabeth A., Shelbyville, Ky.  
 Morton, Miss Selina J., Shelbyville, Ky.  
 Morton, Wm. J., M.D., Shelbyville, Ky.  
 Morton, Henry T., Shelbyville, Ky.  
 Morton, John S., Shelbyville, Ky.  
 Morton, Anderson M., Shelbyville, Ky.  
 Morton, Charles J., Shelbyville, Ky.  
 Morton, Francis R., Shelbyville, Ky.  
 Morton, Joseph V., Shelbyville, Ky.  
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 Murphy, Hon. John, Clairbourne, Ala.  
 Murphy, Rev. Thomas, Frankford, Pa.  
 Murray, Mrs. Eliza Jane, Sharpsburgh, Pa.  
 Murray, Rev. John W., Sharpsburgh, Pa.  
 Murray, Nicholas, D.D., Elizabethtown, N. J.  
 McAboy, Rev. L. R., Wexford, Pa.  
 McArthur, Rev. John, Oxford, Ohio.  
 McCalla, Rev. Wm. L., Philadelphia, Pa.  
 McCalla, Gen. John, Washington, D. C.  
 McCandish, Rev. William, Wooster, Ohio.  
 McCannless, Mrs. S. S., Stewardsville, Pa.  
 McCay, Rev. David, Callensburg, Pa.  
 McCay, Mrs. Sarah Jane, Callensburg, Pa.  
 McChord, Charles Wm., Smithfield, Pa.  
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- McClung, Mrs. Nancy, Cross Roads, Pa.  
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 McKeag, John, Clarksville, Tenn.  
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 McQueen, George, Schenectady, N. Y.  
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 Officer, Robert.  
 Ogden, Rev. E., Butler Co., Pa.  
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 Osterhoudt, Stephen, Rondout, N. Y.  
 Owen, Rev. Thomas, Washington, N. C.  
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 Paxton, Rev. Wm. N., Greencastle, Pa.  
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 Pease, Frederick F., Albany, N. Y.  
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 Penland, Rev. N. A., Austin, Texas.  
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 Petrie, James, Pluckemin, N. J.  
 Phelps, Mrs. S. C., Philadelphia, Pa.  
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 Quay, Mrs. Catharine, Rochester, Pa.  
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 Ray, Jas. M., Indianapolis, Ind.  
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 Reddick, Rev. John, Slate Lick, Pa.  
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 Rhea, Matthew, Somerville, Tenn.  
 Richards, Rev. Jas.  
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 Robinson, Rev. David, Hookstown, Pa.  
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 Rodgers, Rev. R. K., Boundbrook, N. J.  
 Rogers, Rev. Amos H., Farmington, Mo.  
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 Scovel, S. Fithian, Louisville, Ky.  
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 Scovel, Harriet Ann, New Albany, Ind.  
 Scovel, Harriet Jane, New Albany, Ind.  
 Scovel, Anna Catharine, New Albany, Ind.  
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 Scudder, Caleb, Indianapolis, Ind.  
 Scudder, Mrs. M., Indianapolis, Ind.  
 Seelye, Rev. Edward E., Sandy Hill, N. Y.  
 Seelye, Seth, Lansingburgh, N. Y.  
 Shafer, Joseph L., D. D., Newton, N. J.  
 Shaffer, Rev. Geo. W., Allegheny Co., Pa.  
 Shaw, Thomas, Brownsville, Tenn.  
 Sheaffer, Rev. Geo. W., Hopewell, Pa.  
 Sheddau, Rev. S. S., Rahway, N. J.  
 Shelby, Gen. James, Lexington, Ky.  
 Shelby, W. Hall, Lexington, Ky.  
 Shepard, Joseph H., Brooklyn, N. Y.  
 Short, Dr.  
 Sibby, Mrs. M., St. Charles, Mo.  
 Simpson, Capt. Paul, Newburyport, Mass.  
 Simpson, Rev. J., Ireland.  
 Simrall, Rev. J. G., Lexington, Ky.  
 Skidmore, Irad Hawley, New York City.  
 Skillman, A. G.  
 Skillman, Mrs. H. T.  
 Slagell, J., Washington, Pa.  
 Slawson, A., Troy, N. Y.  
 Sloan, Rev. James, Dunningville, Pa.  
 Sloan, Mrs. Margaret, Dunningville, Pa.  
 \*Sloan, Rev. William B., Greenwich, N. J.  
 Smith, Miss Susan B., Abington, Pa.  
 Smith, Rev. William D., Springfield, Ohio.  
 Smith, Mrs. Mary B., Pittsburgh, Pa.  
 Smith, Rev. Reuben, Ballston Centre, N. Y.  
 Smith, R. B., East Galway, N. Y.  
 Smith, Rev. B. M., Staunton, Va.  
 Smith, Rev. James, Springfield, Ill.  
 Smith, Rev. James.  
 Smith, Rev. James M., Tarentum, Pa.  
 Smith, Joseph, D. D., Elizabeth, Pa.  
 Smith, Rev. Josiah, D., Columbus, Ohio.  
 Snodgrass, W. D., D. D., Goshen, N. Y.  
 Snodgrass, Mrs. W. D., Goshen, N. Y.  
 \*Snodgrass, Rev. James, Hanover, Pa.  
 \*Snowden, Gilbert T., Columbia, S. C.  
 Snowden, F., Harmony Landing, Ky.  
 Snowden, Mrs. Lav. Harmony Landing, Ky.  
 Soutter, James T., Astoria, N. Y.  
 Sparrow, Rev. P. J., Marion, Alabama.  
 Spottswood, J. B., D. D., New Castle, Del.  
 Spragne, W. B., D. D., Albany, N. Y.  
 Starboard, A. P., Louisville, Ky.  
 Stead, Rev. Benjamin F., Astoria, N. Y.  
 Stearns, Rev. Timothy, Kingston, Ohio.  
 Stearns, Rev. J. F., Newark, N. J.  
 Stearns, Mrs. Anna S., Newark, N. J.  
 Steel, Rev. John A., Grandview, Illinois.  
 Steel, Rev., Richmond, Auburn, N. Y.  
 Steele, Rev. Richard, Charleston, N. Y.  
 Steel, Rev. Robert, D. D., Abington, Pa.  
 Steele, Rev. R. H., Balston Spa, N. York.  
 Stevenson, Rev. Thomas, Fayette, Pa.  
 Stevenson, Rev. Ross, Connellsville, Pa.  
 Stevenson, Rev. Jos., Bellefontaine, Ohio.  
 Stevenson, Robert, do.  
 Stevenson, Thos. Marquis, Bellefontaine, O.  
 Stevenson, Rev. Thomas, Fayette, Pa.  
 Stevenson, Rev. P. E., Wyoming, Pa.  
 Stewart, R., D. D., Broughshane, Ireland.  
 Stewart, Brice, —  
 Stewart, Rev. David M., Rushville, Ind.  
 Stewart, Mrs. E., Waterford, N. Y.  
 Stewart, William, Clarksville, Tenn.  
 Stiles, Rev. J. C.  
 Stiles, Mrs. Rebecca B., Henderson, Ky.  
 Stocking, Thomas B., Buffalo, N. Y.  
 Stockton, Rev. Benj. B., Vienna, N. Y.  
 Stonerod, Rev. Joel, Woodvale, Pa.

Strahan, Rev. F. G., Georgetown, Ky.  
 Stratton, Rev. W. O., Deerfield, Ohio.  
 Stratton, Rev. Daniel, Salem, N. J.  
 Stuart, Rev. D. T., Shelbyville, Ky.  
 Sturdevant, Rev. Charles.  
 Sturdevant, Mrs. Sarah, Somersfield, Ala.  
 Sturges, M. D., Charles, New York.  
 Sutton, Mrs. Rebecca, Indiana, Pa.  
 Sweetman, Rev. Joseph, Charlton, N. Y.  
 Swift, E. P., D. D., Allegheny City, Pa.  
 \*Symington, Alexander, Philadelphia, Pa.  
 Symmes, Rev. John H., Cumberland, Md.  
 \*Tait, Rev. Samuel, Mercer, Pa.  
 Talmage, Rev. Peter S., Malta, New York.  
 Taylor, John Connellsville, Pa.  
 Taylor, H. W., Lexington, Ky.  
 Taylor, Rev. Rufus, Manchester, Mass.  
 Taylor, John, Wesley, Tenn.  
 Taylor, R., Salem, Ky.  
 Terbell, H. S., New York.  
 \*Terbell, Jubal, New York City.  
 Thompson, Rev. G., Yorktown, N. Y.  
 Thompson, William Hanna.  
 Thompson, Mrs. Mary V., Pittsburgh, Pa.  
 Thornton, Joseph, Browns, Pa.  
 Torbert, James, Mt. Pleasant, Ohio.  
 Tustin, Mrs. Septimus, Washington, D. C.  
 Titus, Nathaniel R., Pennington, N. J.  
 Tod, Rev. David S., Canton, Miss.  
 Todd, W. F., Lexington, Ky.  
 Townsend, Mrs. H., Albany, N. Y.  
 Tucker, Aaron, Rahway, N. J.  
 Tudehope, Rev. Archibald, Philada., Pa.  
 Turner, Ralph, Rising Sun, Ind.  
 Turner, Joseph, Richmond, Ky.  
 Twitchell, Rev. J., New Orleans, La.  
 Underwood, Mrs. Eliza, Lansingburgh, N. Y.  
 Vail, David T., Troy, N. Y.  
 Vail, Mrs. D. T., Troy, N. Y.  
 Vail, R. P. Hart, Troy, N. Y.  
 Vail, Townsend M., Troy, N. Y.  
 Van Ardsalen, Rev. G., German Valley, N. J.  
 \*Van Court, Rev. Alex. Florence, Ala.  
 Vance, Mrs. Susan P., Harrodsburgh, Ky.  
 Vance, Samuel, Washington, Pa.  
 Van Eman, Rev. George, Lexington, Ky.  
 Vaneman, Rev. George, Findley, Ohio.  
 Vandyke, John, Brooklyn, N. Y.  
 \*Vanmeter, James M. D., Salem, Ky.  
 Vanmeter, J., Clark Co., Ky.  
 Vanmeter, Isaac, Clark Co., Ky.  
 \*Vanmeter, John, Louisville, Ky.  
 Vannuys, Mrs. Ellen, Franklin, Ind.  
 Vanvoorhis, Isaac.  
 Vanvoris, Isaac, Monongahela City, Pa.  
 Vermilye, Rev. Ashbel Green, Newburyport, Mass.  
 Vermilye, Mrs. Ellen L., Newburyport Mass.  
 Vowell, Miss Sarah H.  
 Wadsworth, Rev. Chester, Carlisle, N. Y.  
 Wadsworth, Rev. Charles, Philada., Pa.  
 Walker, Mrs. Jane, Paint Lick, Ky.  
 Walker, Rev. R. B., Plain Grove, Pa.  
 Warner, E., Albany, N. Y.  
 Wardlaw, James, Lexington, Ky.  
 Warren, Hon. William, L. F.  
 Watkins, Harriet.  
 Waugh, Robert M., New London, Pa.  
 Way, Mrs. Rebecca G., Charleston, Ind.  
 Weed, H. R., D. D., Wheeling, Va.  
 Welch, Rev. M., Plastow, N. H.  
 West, Rev. Nathaniel, McKeesport, Pa.  
 White, Rev. N. Grier, McConnellsburgh, Pa.  
 White, Rev. Robt. B., Tuscaloosa, Ohio.  
 White, Rev. W. S., Lexington, Va.  
 \*White, Rev. R., Flatts, Va.  
 White, Hon. J. J.  
 Whitlock, Sarah Louisa, New York City.  
 Wier, James, Lexington, Ky.  
 Wiley, J. Jr., Lexington, Ky.  
 Willie, Rev. Wm., Newark, Ohio.  
 Williams, Emma C., Pittsburgh, Pa.  
 Williams, J. D., Pittsburgh, Pa.  
 Williams, J. P., Pittsburgh, Pa.

\* Deceased.



Williams, F. J., Wappingers Creek, N. Y.  
 Williams, Rev. M. Allen, Uniontown, Pa.  
 Williams, Rev. M. D., Louisville, Ky.  
 Williamson, Rev. S. M., La Grange, Tenn.  
 Williamson, Miss Isabella, Stanford, Ky.  
 Williamson, Mrs. Mary J., Somerville, Tenn.  
 Wilson, Alexander, Monongahela City, Pa.  
 Wilson, Mrs. Ann Maria, Merrittstown, Pa.  
 Wilson, William, Pa.  
 Wilson, Rev. H. N., Hackettstown, N. J.  
 Wilson, Rev. Samuel, Dunlap's Creek, Pa.  
 Wilson, Mrs. A. Maria, Dunlap's Creek, Pa.  
 Wilson, Rev. Samuel, Norwich, Ohio.  
 \*Wilson, Rev. J. C., Tinkling, Spring, Va.  
 Wilson, J., Milton, N. Carolina.  
 Wilson, William, New York.  
 \*Wilson, Hanse, Steubenville, Ohio.  
 \*Wilson, Mrs. Jane, Steubenville, Ohio.  
 Wilson, Rev. R. G., Chillicothe, Ohio.  
 Wilson, Hon. Edgar C., Morgantown, Va.  
 Wood, Rev. Benj. F., Franklin, Indiana.  
 Wood, Geo. T., Munfordville, Ky.  
 Wood, D.D., James, New Albany, Ind.  
 Wood, Miss Margaret, Dickinson, Pa.

Woodend, Rev. W. W., Saltsburgh, Pa.  
 Woods, Joseph, Dickinson, Pa.  
 Woods, Miss Martha Jane, Dickinson, Pa.  
 Woods, Rev. James S., Lewistown, Pa.  
 Woods, Robert, Nashville, Tenn.  
 Woods, Duke, Wheeling, Va.  
 Woods, Mrs. Elizabeth, Paint Lick, Ky.  
 Wray, John, Princeton, N. J.  
 Wray, M.D., Robert.  
 Wright, Rev. E., White Plains, N. Y.  
 Wright, Rev. Edwd. W., Delphi, Indiana.  
 Wright, Mrs. E., White Plains, N. Y.  
 Wright, Nathaniel, Albany, N. Y.  
 Wylie, Mrs. Mary, Stillwater, N. Y.  
 Wylie, Rev. William, Newark, Ohio.  
 Wynn, Rev. John, Midway, Geo.  
 Wynn, Rev. T., Sumner, Riceboro', Geo.  
 Yardell, M. D., L. P., Louisville, Ky.  
 Yeatman, James E.,  
 Yeomans, D. D., Rev. J. W., Danville, Pa.  
 Youce, M. G., Danville, Ky.  
 Young, M.D., B. F.,  
 Young, Rev. Loyal, Butler, Pa.  
 Young, John C., D.D., Danville, Ky.

### HONORARY MEMBERS

*Of the Board of Missions, constituted during the year ending April 1, 1853, by the payment of Fifty Dollars and upwards.*

Alexander, Rev. Thomas, Bloomington, Indiana.  
 Anderson, Wm. Kyle, Owensboro, Ky.  
 Baldwin, Rev. John Abel, Lancaster, Pa.  
 Banta, John W., Franklin, Indiana.  
 Banta, Mary A., do. do.  
 Beatty, Mrs. Ellen Adair, \_\_\_\_\_  
 Black, Rev. James, Connellsville, Fayette co., Pa.  
 Blake, James R., Waterford, N. York.  
 Brewer, Mrs. Magdaline, Franklin, Indiana.  
 Caldwell, Rev. J. C., Shelbyville, Indiana.  
 Caldwell, Mrs. Mary V., do. do.  
 Campbell, Mrs. Sarah, Jackson, Tenn.  
 Chauncey, Miss Elizabeth C., Philadelphia, Pa.  
 Chauncey, Miss Hannah, do. do.  
 Chester, Miss Sarah, do. do.  
 Clark, Rev. Joseph, Chambersburgh, Pa.  
 Crane, Carso, Phelps, N. Y.  
 Crawford, Holmes, Chambersburgh, Pa.  
 Crowell, Rev. James M., Upper Octorara, Pa.  
 Daniel, Miss Catharine S., Oakland College, Miss.  
 Dobbins, Francis J., Franklin, Indiana.  
 Donaldson, Rev. Wilson M., Bluffton, Indiana.  
 Dool, Rev. W. S., \_\_\_\_\_  
 Dunkle, William, Delphi, Indiana.  
 Elliott, Rev. John, Williamsburgh, Pa.  
 Ellmaker, Mrs. Hannah, Philadelphia, Pa.  
 Ferrill, Rev. George W., \_\_\_\_\_  
 Fulton, Joseph, Phelps, New York.  
 Fulton, Mrs. Isabella, Phelps, N. Y.  
 Gaston, Mrs. Elizabeth, Lansingburgh, N. Y.  
 Gregory, Hon. Dudley S., Jersey City.  
 Green, Rev. J. F., Little Rock, Ark.  
 Greenleaf, Miss Mary C., Newburyport, Mass.  
 Harrod, Miss Phebe, do. do.  
 Hartley, Thomas, Esq., Pittsburgh, Pa.  
 Hartley, Mrs. Sarah, do. do.  
 Haye, Isaac N., Hunterstown, Pa.  
 Hill, John M., Nashville, Tenn.  
 Hoge, A. H., Chicago, Ill.  
 Howe, Samuel, Chicago, Ill.  
 Johnson, Jacob M., Philadelphia, Pa.  
 Johnson, Robert, Esq., \_\_\_\_\_  
 Johnston, Mrs. Jane G., Gettysburgh, Pa.  
 Jones, Miss Mary Sharpe, Philadelphia, Pa.  
 Kee, Hon. John, Huntingdon, Pa.  
 King, Rev. David, Sweetwater, N. Y.  
 Kirk, Rev. Wm. Henry, \_\_\_\_\_  
 Kirk, Mrs. Charlotte Fitch, \_\_\_\_\_  
 Knickerbacker, Mrs. Eve V., Lansingburgh, N. Y.  
 Knowlson, Anna Stewart, Troy, N. Y.

Lawson, Wm. C., Milton, Pa.  
 List, Mrs. Susan, Franklin, Indiana.  
 Miller, Charles, Huntingdon, Pa.  
 Moore, David, Monongahela City, Pa.  
 Moorehouse, John, Dayton, Ohio.  
 Morton, Mr. Alex. L., Shelbyville, Ky.  
 Morton, Mrs. Anna A., do. do.  
 McCown, Rev. Burr H., Goshen, Ky.  
 McCown, Mrs., do. do.  
 McKee, Mrs. Sophronia, Franklin, Indiana.  
 Nevin, Rev. Alfred, Lancaster, Pa.  
 \*Ogden, Rev. Benj., \_\_\_\_\_  
 Orr, Mrs. Eliza Ann, \_\_\_\_\_  
 Phillips, Dr. James, \_\_\_\_\_  
 Ponce, Mrs. Arabella, Mt. Zion, Hancock co., Ga.  
 Pope, Curran, Louisville, Ky.  
 Randolph, Joseph, Rahway, N. J.  
 Redd, W. A., \_\_\_\_\_  
 Reeves, John, Philadelphia, Pa.  
 Richardson, Mrs. Eliza J., Louisville, Ky.  
 Scott, Mrs. Mary, Waterford, N. Y.  
 Smith, Samuel Hulbert, Clarksville, Tenn.  
 Smith, Susan A., Johnstown, Cambria co., Pa.  
 Smith, J. W., Monongahela City.  
 Sprague, Mrs. Wm. B., Albany, N. Y.  
 Stockton, Mrs. Olivia B., Phelps, N. Y.  
 Stewart, Bryce, Clarksville, Tenn.  
 Strother, Rev. J. W., Brownsville, Tenn.  
 Thomas, Hon. Grigsby Esteridge, Columbus, Ga.  
 Thorp, George W., \_\_\_\_\_  
 Thorp Mrs. Anna G., \_\_\_\_\_  
 Thompson, Mrs. Mary, Pittsburgh, Pa.  
 Turner, John J., Levering, Knox co., Ohio.  
 Vail Jane Eliza, Troy, N. Y.  
 Vannuys, Isaac, Franklin, Indiana.  
 Vecch, R. S., Louisville, Ky.  
 Vosburgh, Isaac W., Albany, N. Y.  
 Vosburgh, Mrs. Sarah Jane, Albany, N. Y.  
 Ware, M.D., Robert A., Columbus, Ga.  
 Walbridge, Mrs. Martha, Lansingburgh, N. Y.  
 Waters, Wm., Shelbyville, Ky.  
 Welch, Rev. Thos. R., Helena, Arkansas.  
 Williams, Rev. Lewis W., Fayetteburgh, Pa.  
 Williams, Benj., \_\_\_\_\_  
 Wilson, Dr. Alex., \_\_\_\_\_  
 Wilson, Rev. Thos. B., Pittsburgh, Pa.  
 Wilson, Rev. Wm., Girard, Erie co., Pa.  
 Wilson, Joseph, Monongahela City.  
 Wolf, Rev. Jacob, \_\_\_\_\_

\* Deceased.



## TABLE

*Showing the number of Missionaries in each Presbytery in commission during the year.*

Albany	6	Elizabethtown	4	Mississippi	2	Sidney	6
Allegheny	2	Erie	5	Missouri	2	Steuben	5
Arkansas	5	Fayetteville	1	Montgomery	3	Steubenville	5
Baltimore	12	Flint River	5	Muhlenburg	6	St. Clairsville	6
Beaver	1	Findlay	5	Muncie	3	St. Louis	2
Bedford	1	Florida	1	Nashville	4	Susquehanna	6
Bethel	2	Fort Wayne	8	New Albany	7	Talladega	2
Blairsville	5	Georgia	1	New Brunswick	2	Tombeckbee	1
Brazos	5	Greenbrier	5	New Castle	5	Transylvania	4
Buffalo City	6	Hocking	7	New Lisbon	2	Troy	2
Burlington	4	Holston	1	New York	7	Tuscumbia	2
Carlisle	6	Hopewell	2	New York 2d	2	Upper Missouri	2
Cedar	8	Hudson	6	Newton	4	Vincennes	4
Cherokee	2	Huntingdon	4	North River	2	Washington	3
Chicago	5	Indianapolis	5	Northumberland	5	Western District	2
Chickasaw	1	Iowa	7	Ogdensburg	2	West Hanover	4
Chillicothe	3	Kaskaskia	4	Ohio	7	West Jersey	11
Cincinnati	3	Lake	7	Orange	4	West Lexington	2
Clarion	5	Lexington	3	Oregon	3	Western Texas	5
Columbia	2	Logansport	6	Ouachita	1	White Water	8
Columbus	1	Long Island	4	Palestine	7	Winchester	6
Concord	6	Louisiana	3	Palmyra	2	Winnebago	6
Connecticut	1	Louisville	2	Passaic	1	Wooster	2
Coshocton	2	Luzerne	11	Peoria	5	Zanesville	6
Crawfordsville	9	Madison	1	Philadelphia	8		
Dane	6	Marion	8	Philadelphia 2d	6		504
Desmoines	6	Maumee	3	Raritan	2	Not settled	3
Donegal	2	Maury	1	Redstone	6	Agents	8
East Alabama	2	Memphis	4	Richland	4		
East Hanover	4	Mohawk	3	Rochester City	1	Total	515
Eastern Shore	2	Miami	3	Rock River	6		
Eastern Texas	5	Michigan	4	Sangamon	1		
Ebenezer	3	Milwaukie	6	Schuyler	7		

## TABLE

*Showing the States in which the Missionaries have been in commission during the year.*

Alabama	6	Indiana	57	New Jersey	25	Texas	16
Arkansas	6	Iowa	22	New York	46	Virginia	28
California	1	Kentucky	17	North Carolina	11	Wisconsin	18
Connecticut	1	Louisiana	3	Ohio	66	Minnesota Ter'y	1
Delaware	2	Maryland	16	Oregon	3	Agents	8
Dist. of Columbia	1	Michigan	5	Pennsylvania	85		
Georgia	11	Mississippi	4	South Carolina	2		515
Illinois	35	Missouri	8	Tennessee	11		

## SPECIAL REPORT.

For the direction of our Missionaries, we give here a form of their *Annual Report* to the Board. A copy of this form is sent in the month of February to each Missionary, to be filled up and returned to the Board. But as the letters sent do not always reach the Missionaries in season, we publish the form in this report, to aid them, in case the letters should not reach them. The report of the Missionary should be *from the first of March* to March first, or for so much of the year as he may have laboured in the service of the Board.

Months of labour performed under commission from the Board since ———  
 Number of Congregations and Missionary stations supplied between ——— and ———  
 Names of do.  
 Within the bounds of what Presbytery,  
 Churches organized between ——— and ———, and Names of same,  
 Houses of Worship erected or finished during same time,  
 Number of Families regularly attending your ministrations,  
 Number of Sabbath Schools in operation between ——— and ———  
 Do. Teachers in do. during same time,  
 Do. Scholars in do. do. do. do.  
 Catechetical and Bible Classes do. do. do.  
 Number of Learners in do. do. do. do.  
 Number of Sermons preached do. do. do.  
 Is the Monthly Concert observed?  
 Have you weekly Prayer Meetings?  
 Number of Family Visits,  
 Observance of the Sabbath, whether good, bad, or indifferent,  
 State of the population, whether increasing, diminishing, or stationary,  
 Attendance on public religious services, whether good, bad, or indifferent,  
 Number of Baptisms between ——— and ———  
 Additions on Examination do. do. do.  
 Additions on Certificate do. do. do.  
 Total in Communion, on the ———  
 Religious Instruction of Coloured population,  
 Number of Coloured Communicants,  
 Temperance Cause,  
 Amount raised for, and paid over to the Board of Domestic Missions,  
 “ “ “ “ Church Extension Fund,  
 “ “ “ “ Board of Education,  
 “ “ “ “ Board of Foreign Missions,  
 “ “ “ “ Board of Publication,  
 Amount raised and paid to other objects,  
 Are your collections for the different benevolent schemes of the Church reduced to a system, and what is it?  
 What amount of salary do your people pay towards your support, in addition to what the Board gives?  
 Has your Church become self-sustaining this year?  
 What prospect of your Church becoming a self-sustaining Church?

☞ NAME AND POST OFFICE ADDRESS (IN FULL.)

P. S.—Are you in want of Clothing? If so, what family have you? *Be particular to give height, age, sex, and general size of each member.* Give plain and full directions how Boxes shall be sent.

THIRTY-FOURTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1853.

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PHILADELPHIA:  
PUBLISHED BY THE BOARD.  
1853.

N. B.—The Board of Education design, Providence permitting, to present in their next Annual Report to the General Assembly, statements in detail about the Sessional Schools and Presbyterian Academies in our Church. These details are becoming interesting and valuable, and will serve important uses, now and hereafter.

This notice is given for the purpose of respectfully calling the attention of our brethren to the preparation of a condensed view of the history and operations of the schools and academies under their care. A circular on the subject will be sent hereafter.—*Cor. Sec.*

C. SHERMAN, PRINTER.



# ANNUAL REPORT.

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THE BOARD OF EDUCATION present to the General Assembly their Thirty-fourth Annual Report. The good cause, in some respects, languishes; in others, flourishes. Faith should not faint in adversity, nor works cease in prosperity; but let God be glorified in every allotment of His Providence.

The Annual Report consists of three parts: I. Remarks on some topics of ministerial education, especially the DEARTH OF CANDIDATES; II. A statement of the OPERATIONS OF THE YEAR; III. Observations on State schools and Church schools; or, A PLEA FOR RELIGIOUS EDUCATION, CHARITY, AND PEACE.

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## Part First.

### Ministerial Education.

It is the policy of the Presbyterian Church to aim at securing supplies for the ministry from all classes of her sons. In encouraging her indigent young men to prepare for the work, by assisting them in temporal things, no intimation is implied that she can dispense with the services of those who are outwardly in more prosperous circumstances. On the contrary, her cordiality in assisting the indigent is only the expression of her earnest desire to increase the number of the heralds of the cross in every way which Providence sanctions. It is unwise to restrict the ministerial call by anything but *fitness for the work, in its most enlarged acceptation*. The Presbyterian Church aims at bringing all her sons, who may be called and qualified by the Spirit of grace, into the sacred calling.

The great majority of our ministers must probably ever be looked for from the middle and humbler classes of life. The

history of the Church, from the days of the Apostles, confirms this expectation. The Galilean fishermen stand at the head of the Apostolic succession. Never may the day dawn which shall witness the Presbyterian Church otherwise than zealous for the ministerial training of her indigent and worthy sons. Almost all of these have the advantages of sound religious nurture from early life, and possess those habits of self-denial and of hardy endurance so necessary in the ambassador of Christ. Of many a one of these children of Providence may it be said :

“’Tis not my boast that I deduce my birth  
From loins enthroned, or rulers of the earth ;  
But higher far my proud pretensions rise,—  
The son of parents passed into the skies.”

It is to be feared, however, that, whilst many enter the ministry from the class just referred to, there is a disproportionate deficiency in the supply from those whose means are adequate to their own support. There is no reason why the large class in our Church, represented by the more prosperous farmers, merchants, and the men of liberal income, should not assist in preaching the gospel. At the Reformation in Scotland, a large portion of the ministers, beginning with Patrick Hamilton, of noble birth, were descended from the highest parentage in the land. This gave them a peculiar influence with all classes at that crisis, and assisted in securing the due maintenance of the reformed worship throughout the country. The *status* of the ministry is never an unimportant element of its power. Fortunately for the Church, however, true character is more dependent upon education than upon mere birth. Nevertheless, whilst the Church, on the one hand, should exercise a most tender sympathy with those of her sons who, like the fishermen, have been trained to labour, she must not neglect, on the other hand, to avail herself of all other resources, which, at least in their place, have important relations to her general prosperity.

These remarks, of course, imply that the Holy Spirit alone designates to the work of the ministry those who have any right to enter it. No condition of outward circumstance, or of inward grace, can supersede the necessity of a distinct personal call from God to this special service.

The importance of rallying the whole power of the Church in the use of means for the increase of the ministry is seen, at the present time, in the continued dearth of candidates. There has been no increase during the year. Our statistics are indeed humiliating. It has been ascertained that the number of theological students in the Presbyterian Church is no greater than it was ten years ago, and that the number for the present year is less than in any year of the whole ten. The following table presents a gloomy aspect :

## TOTAL NUMBER OF THEOLOGICAL STUDENTS, FOR TEN YEARS, IN ALL OUR SEMINARIES.

1844,	.	.	.	.	.	.	244
1845,	.	.	.	.	.	.	257
1846,	.	.	.	.	.	.	255
1847,	.	.	.	.	.	.	258
1848,	.	.	.	.	.	.	246

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Total, 1260; Average, 252.

1849,	.	.	.	.	.	.	250
1850,	.	.	.	.	.	.	241
1851,	.	.	.	.	.	.	254
1852,	.	.	.	.	.	.	267
1853,	.	.	.	.	.	.	240

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Total, 1252; Average, 250½.

The Board of Education conceive it to be their duty distinctly to recall the attention of the Assembly to this condition of things. The remedy for the evil must begin with a knowledge of its extent. It is high time for the alarm to be sounded throughout Zion. To dwell in fancied security is a dreadful doom. There should be no concealment of our danger. Let it be contemplated in its full reality. Our hearts may well "tremble for the ark of God" in this day of indifference to its service.

• In regard to the dearth of candidates, there are many considerations that serve to call the attention of the Church to it, as motives to attempt, in the fear of God, to recover her position.

I. The dearth of candidates is a fact in our history, *affecting our character*. The perfection of a Church consists in its efficiency to glorify God. The ministry is the chief instrumentality for the perpetuation and extension of the gospel; and a diminution of its power, either in nature or extent, necessarily implies defect. Our character must suffer among the allied tribes of Israel, and before the world, by a failure to do our appointed work in the warfare of the kingdom. On a survey of our external condition, there is an appearance of order, discipline, and readiness for service; but no array of organization can compensate for the absence of leaders of the host, or for the lack of the true spirit on the part of the people. The decrease in the number of candidates is a serious injury to the character of a Church; and character should be held in high estimation among Christ's people. Is there not an intimate communion between the body and the head, a sympathy of glory and of reproach, a close relationship identifying Christ and his elect in all the events of Providence? The character of a Church should be precious in the eyes of those who compose it. If an individual fail to exemplify the Christian graces and to perform his part in the work of promoting the Redeemer's cause, he not



only sustains personally a loss of Christian reputation, but his guilty imperfections are reflected upon the whole body of believers and the common Lord of all. In like manner, the deficiency of Christian resources in propagating the gospel must bring reproach not only upon ourselves, but upon the Church at large, and upon Christ himself. In former times, the success of the Presbyterian Church in rearing up a large number of ministers gave her a position of true honour:—of honour, because of influence and of capacity for usefulness. But now, the decrease of our students is marring the fame acquired in a long experience, and is bringing us to the dust. Ah! did it but bring us to the dust! Then would there be hope. But there is scarcely a more deplorable condition than to suffer a loss of character, and yet to remain insensible to it,—an insensibility ordinarily visited upon religious declension. Arise, O Lord, upon our Zion, with the grace of thy Spirit, to make our low estate the subject of repentance and of tears!

II. The dearth of candidates is a fact *involving many responsibilities*. "To preach the gospel to every creature" requires a hearty performance by the Church of her covenant obligations. Human responsibility is co-ordinate with the appointment of means; and God condescends to use means as the expression of his love, rather than the ally of his power. If the great subject of the ministry had been removed from the range of Christian obligation and action, what an amount of motives enforcing religious zeal, would have been lost to the Church! The perpetuation of the ministry is among the plainest obligations and rewards of Christian exertion; and the power of these motives should be brought into exercise by a survey of our deficiencies and of our wants in every quarter.

Would that more of our mothers made a prayerful study of the scene of Shiloh, when, three thousand years ago, a beloved hand-maiden of the Lord stood before the tabernacle, with her young child. If any mother could have rightly plead for the indulgence of a son's presence and fellowship, it was Hannah, with her first-born. But parental yearnings yielded to covenant engagements. Having solemnly dedicated her child to God, as the best condition of his birth, her Christian purpose had no higher aims than to offer him as a prophet of the Most High. No less obligatory, surely, are the voluntarily assumed vows of Christian parents to bring up their children for the vocation in which they can do the greatest service for God. At baptism, the child is dedicated "to the Father, to the Son, and to the Holy Ghost;" and the dedication implies a *promise* to fulfil its terms. The Board believe that heavy guilt is chargeable upon the Church for neglect of duty in training up children according to the baptismal covenant. Parental responsibility, adequately felt, and acted out, with a reliance on the Spirit, in the appropriate methods of Christian fidelity, would soon



occasion a change in the aspect of our Church's affairs. Her present condition constitutes a forcible appeal to the whole body of Christian parents within her pale. God is warning us of neglect of duty, and urging to the employment of the means suited by his grace to effect a reform. If our Church awakes not to a just perception of her responsibilities, the judgments of heaven must ultimately descend upon her in still more fearful visitations.

III. The want of candidates is *impeding our aggressive work in the world*. Christ came to seek and to save that which was lost. He bled and died to redeem the elect out of every tribe, and kindred, and tongue, and people. The travail of his soul was for the spiritual destiny of a world; and in order that His gospel might be proclaimed to every creature, He appointed the ministry of reconciliation with a commission, authenticated by the very act of ascension to His throne. The Church comes short of its high purpose, when its power of aggression is impaired. Woe, woe must rest upon it, when it cannot give light to them that sit in darkness!

In view of the statistics of our history, the present situation of the Presbyterian Church is calculated to alarm its members. The peculiarity of that situation is, that the number of our theological students has not increased during a period of ten years; a third part of a whole generation. Our ministry has, indeed, increased in this period, because the supply of candidates as yet exceeds the deaths; but with no increase of the rate of supply, the actual increase of the whole must in the course of a few years be suspended. Such increase is even now small. Nor is the calamity confined to our own body. It extends to sister churches. The complaint is heard from every side, that whilst the harvest is great, *the labourers are few*. The aggressive strength of the Church, on which its prosperity so materially depends, is undergoing a loss; and the cause of Christ languishes. With death on one side, and a failure on the other to fill up the ranks in sufficient numbers, a lamentation applicable to our condition is "Help, Lord; for the godly man ceaseth, the faithful fail from among the children of men."

IV. The deficiency of candidates places our church in a certain sense, IN OPPOSITON TO PROVIDENCE. Our aggressive strength is impaired under circumstances which demand a great extension of spiritual resources. In this country there has always been a pressure upon the Church, never perhaps so intense as at the present time, to meet the opportunities of preaching the gospel. Our great country is becoming greater year by year, really and relatively. Providence has not only favoured us with large contiguous fields from Pennsylvania to Missouri, and from Maine and Minnesota to Florida and Texas; but a large portion of new territory has been added, covering many parallels of longitude, and reaching forth in geographical grandeur to the Pacific shore.

This whole population of 25,000,000 is accessible to the gospel; is increasing with unprecedented rapidity; and is composed of men of every clime and of almost every race, whose descendants beyond the Alleghanies are to control the destinies of this republic. As the United States are gathering influence among the nations of the earth, and are even now the most powerful in behalf of liberty and Protestantism, so no field in the civilized world demands more unremitting industry of cultivation. Providence has given to our Church a work of peculiar interest and magnitude, which in our enfeebled state, we are unable to perform.

It is impossible to find men to occupy our waste places; to till the missionary ground of the North, the South, the East, and the West. The difficulty is becoming greater and greater; because the field expands more rapidly than the means of its cultivation. This is so both at home and abroad; among our own citizens and the heathen. It is so in the midst of the enterprise and progress of the 19th century. It is so with the Bible in our hands, and with songs upon our tongues; in the midst of privileges and blessings, such as God has rarely bestowed upon any people.

V. The dearth of candidates is a fact ENTAILING DISADVANTAGES ON THE NEXT AND SUCCEEDING GENERATIONS. Evil is usually insidious in its approaches. Its consequences upon ourselves, if unwelcome and comparatively light, are apt to be overlooked, and the remoter consequences to others are still more often disregarded. In the present case, however, we cannot wisely lose sight of the direct consequences to ourselves of a ministry weakened in numbers, and incompetent to meet the wants of our own generation; and least of all, ought we to fail to consider that the results of a stationary rate of increase in our candidates must be most disastrous in the future. If the number of theological students is no greater in 1853 than in 1843, it is obvious that our Church commenced the decade under far more promising aspects than were presented by its close. In other words, the new actors in the conflict of the world are obliged to commence their work with disadvantages entailed upon them by our criminal neglect; and these disadvantages will be felt still more severely by their successors at the end of another decade, even if transmitted on a no more degenerate scale of statistics. The prospect of an accumulating inheritance of evil may well summon the Church to avert its woes, whilst the opportunity yet remains. The Scriptures present, as a holy motive for praise and zeal, the privilege of rehearsing the deeds of the Lord to children's children, that each may tell it "to the generation following." Alas! that our Church, instead of transmitting the records of spiritual prosperity, should leave behind memorials of reproach and disadvantage!

VI. The small number of candidates is somewhat remarkable, when viewed in relation to the OUTWARD AGENCIES OF THE CHURCH,

AND HER LIBERAL OFFERS OF ASSISTANCE TO THE DESERVING. The expenses of obtaining an education suitable for the ministry are so considerable as almost necessarily to exclude many competent young men, if left to their own resources, and deprived of Christian sympathy and aid. But the Church has commended her affection to her pious youth, by offering parental assistance to all possessing the requisite ecclesiastical recommendations. The permanent scholarships in our Theological Seminaries, and the annual scholarships provided through the Board of Education, take away all excuse arising from the plea of poverty. So intent is the Church upon cultivating the qualifications of her meritorious sons, that the Board of Education for the last twenty years have acted upon the publicly-avowed principle of assisting, in reliance upon Providence, all candidates recommended by their Presbyteries, however numerous they may be.\* And yet, in the face of these ample provisions of aid, the number of theological students in the Presbyterian Church is not increasing. Whatever may be our neglect of the use of other means, the fault is not here. It lies deeper than the surface. It is concealed in depths beyond the reach of ordinary ecclesiastical action.

VII. The deficiency of candidates is IN STRIKING CONTRAST WITH THE GENERAL INCREASE OF MEMBERSHIP IN THE CHURCH. Our communicants have advanced in ten years from one hundred and sixty thousand to two hundred and ten thousand. But where are the fifty thousand? What impression have they made on the increase of the ministry? *None*. They have scarcely prevented a decline. It is true all are not Israel who are of Israel; nor does the same amount of piety prevail in different periods of the same outward administration. If the latter were the case, an increase of candidates might be naturally expected with an increase of communicants. If our Church had 250 theological students, with 160,000 members, the rate of increase of the latter would give at the present time 310 theological students. And why are there only 240? Let our ingenuous youth answer before God for this decline of zeal for the sanctuary, on a comparison with past periods, and explain why ten years of additional privilege and opportunity and general increase should witness diminished resources for preaching the Word of Salvation.

VIII. The dearth of candidates stands IN GLOOMY CONTRAST WITH ROMAN AND INFIDEL INCREASE. The formidable array of anti-Christian forces against the truth of the Gospel in this country cannot be denied. Romanism is organizing for as desperate a conflict as has ever drenched the streets with blood, or rent the

\* The Board of Education of the Presbyterian Church have, by the blessing of God, never yet failed in a single instance to redeem their pledge. It is believed that this cannot be said of all Education Societies.



air with cries of agony. Popery has already a commanding influence in all our principal cities, and it is yearly increasing at a rate frequently exceeding the evangelical progress. Whether this be owing to foreign emigration or not, makes no difference in the facts, though it may render the explanation less severe. The cities of our commercial power are not pervaded, as they once were, with the ordinances of the Gospel of truth, to the comparative exclusion of organized error. The same remark applies to the country at large. There are undoubtedly at this time at least two millions of adherents to the Papal Church in the United States, and probably an equal number of infidels and Gospel opposers. The great mass of the foreign emigrants are errorists in doctrine. And let it be remembered that emigration now constitutes about half of the annual increase of population in the United States. Can the Church remain unconcerned, in view of a fact so influential in deciding our national destiny? Romanism and infidelity, which are always ready to league their forces "hand-in-hand," are unquestionably increasing as they have never done before. At the beginning of the present century, when many of the educated men in the country were infidels, the people were generally sound. Now, however, infidelity has gone down into the masses. Almost every delusion of Satan gains favour, even in parts of the country supposed to be measurably evangelized. The Christian and the patriot cannot contemplate the future without apprehension. The signs of the times are at least of such a character as to demand of the Church increased vigilance in order to counteract all antagonistic irreligious movements. And yet what is our position at this crisis? The statistics of our Theological Seminaries, and the faltering of our young men, declare it.

IX. The want of candidates LEADS TO PRAYER. This is the great practical lesson of statistics, arguments, and anxieties. In view of a great harvest, ready to be gathered in, and of the want of labourers to go forth and reap it, the Redeemer enjoined prayer, "The harvest truly is great; but the labourers are few. PRAY YE, therefore, to the Lord of the harvest that he would send forth labourers into his harvest." Prayer is the duty of the Church in the aggregate, and in its denominational divisions, in the sanctuary and in the closet, by its ministers, ruling elders, and communicants, by fathers and mothers, sisters and brothers; prayer from compassionate hearts, wakeful to the wants and the destiny of the world; prayer that yearns at the mercy seat for the means to execute God's purposes of grace, and proves its sincerity by the consecration and education of children; the lending prayer of Hannah and the training prayer of Lois and Eunice; the prayer of faith; the prayer that hears the commands, kindles at the promises, and follows the example of the Saviour; in short, the prayer of those who know and feel the wants of Zion, and who



recognise God as the Hearer and Answerer of prayer. No mere human agency can ever meet the case. Our means and instrumentalities will never connect with the heavens, unless bound to the throne by the spirit of prayer. Fervent supplications will alone bring down efficacy upon the agency. *The Church that needs ministers must pray to God for them.* When there is mourning throughout our borders on account of our sins and our desolations, when strong crying, with tears, ascends to the Lord of the harvest, then will the day of our deliverance be at hand. Then will reapers be sent in from every side, sickle in hand, exclaiming, "Here are we; send us." Let it be the prayer of all who behold the plenteous harvest of the season, and the want of labourers, "Oh Thou, the Lord of the harvest, send forth labourers into thy harvest!"

## Part Second.

### Operations of the Year.

#### CANDIDATES FOR THE MINISTRY.

THE following is a view of the number of candidates, the stages of their preparatory studies, the number licensed, &c., for the last ecclesiastical year:

The number of candidates received during the year has been,	-	-	-	81
Making in all from the beginning (in 1819),	-	-	-	2110
The whole number on the roll during the year has been,	-	-	-	370
In their Theological course,	-	-	-	138
" Collegiate "	-	-	-	139
" Acaedemical "	-	-	-	72
Teaching, or otherwise absent,	-	-	-	21
				— 370

Of these, *forty-eight* have finished their course of study. *Nine* have withdrawn from the aid of the Board. *Nine* have abandoned study; seven on account of ill health. *Two* have died. *Sixteen* have been dropped for not reporting more than a year. *Two* have withdrawn from the list by marrying. *Three* have been discontinued for reasons, involving mental or moral disqualifications.

A Circular letter was issued by the Board in the early part of the year, calling the attention of ministers to our statistics, and urging a general compliance with the recommendation of the General Assembly to observe a day of special prayer for the increase of ministers. A copy of this Circular will be found in the appendix.

Whilst the Board are far from shrinking from any just responsibility on this general subject, they believe that they have endeavoured diligently to employ such opportunities as were within their reach, to awaken attention to the wants of the Church, and to the true means, under God, of their removal. These efforts, have doubtless been mingled with much imperfection.

#### MODIFICATION OF THE RULE ON APPROPRIATIONS.

The Board desire to call the attention of the General Assembly to one of the rules relating to appropriations. The practice of the Church has always been to administer the funds for the education of her sons on liberal and equitable principles. The aid offered under the name of scholarships, implies the obligation of the Church to render it, and merit on the part of those who receive it. The amount of aid from the Board has never been more than sufficient to *encourage* students, in connexion with aid from their friends, and their own personal efforts. The Church has aimed at avoiding the two extremes of prodigality and of parsimony; and the principle of her operations is, in a word, to help those who help themselves.

It has been thought by some of the friends of education in our Church, that the amount of the appropriations to candidates ought to be increased. Although the Board are not prepared, at the present time, to recommend to the Assembly any fundamental alteration in their rules on this subject, it is believed that a modification, not affecting the general policy, would be expedient. If the words "*in ordinary circumstances*" were added to Article 5th of the Section headed "Scholarships and Appropriations," advantage would result from the change. The Article would then read as follows:

"The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred dollars a year to theological students, and seventy-five dollars to all others."

As a general rule, the present scale of appropriations is, perhaps, as good a one as can be made. There are two reasons in favour of the proposed modification. First, there are to be found in many of our institutions cases of peculiar hardship, which require more assistance than the rules now allow. Young men sometimes become discouraged altogether; sometimes they abandon their studies at different intervals in their course, in pursuit of the means of maintenance; sometimes their health becomes impaired, and even ruined, by being obliged to stint themselves in the necessities of life. A slight range may be allowed to Christian discretion in appropriating funds to students. The general rule is undoubtedly a good one; but the perfection of a rule sometimes consists in its exceptions. The lives of some of our young men might have been spared to the Church, under Providence, if a little

additional aid could have been afforded at the right time. The Presbyteries and the instructors of candidates are in a position to serve the Church in this particular, to great advantage, whilst the Board would claim the right of final decision, according to the state of their funds.

In the second place, this modification is required by the necessities of some of the Presbyteries. The prices of subsistence vary in different sections of the country. It is impossible for some of the Presbyteries in the Southwest and South, to co-operate with the Church at large, as the rule now stands. One of the Presbyteries has memorialized the Board on this very subject. The delegate of another Presbytery has informed the Board that, so imperiously is the change demanded, and so encouraging would it be to the churches in his section of country, that a larger sum could be obtained on its adoption, for the general purposes of ministerial education. It is highly desirable to secure the general co-operation of the Presbyteries on the principle of equity and ecclesiastical equality.

For these reasons the Board request the Assembly to sanction the modification of the rule in the manner proposed.

### PRIMARY SCHOOLS.

The following is as accurate a list of the Primary Schools, in operation during the year, as can be compiled from the exceedingly defective reports of Presbyteries.

PRESETTERIES.	CHURCHES.	STATES.
Wyoming, - - -	Warsaw, - - - - -	N. Y.
Rochester City, - -	Port Byron, - - - - -	"
North River, - - -	Highlands, - - - - -	"
New York, - - -	First Church, (2) - - - - -	"
" - - -	Fifteenth Street Church, - - - - -	"
" - - -	Forty-second Street Church, - - - - -	"
" - - -	Chelsea, - - - - -	"
" - - -	Madison Avenue, - - - - -	"
New York, Second, -	Scotch Church, (2) - - - - -	"
Elizabethtown, - -	Paterson, First Church, - - - - -	N. J.
" - - -	Metuchen, (2) - - - - -	"
New Brunswick, - -	Princeton, (3) - - - - -	"
" - - -	Pennington, - - - - -	"
" - - -	Cranberry, Second, - - - - -	"
" - - -	Titusville, - - - - -	"
" - - -	Trenton, Second, - - - - -	"
" - - -	Goshen, - - - - -	"
" - - -	Squan Village, - - - - -	"
Burlington, - - -	Burlington, - - - - -	"
" - - -	Mount Holly, - - - - -	"
West Jersey, - - -	Camden, - - - - -	"
" - - -	Williamstown, - - - - -	"
Newton, - - -	German Valley, - - - - -	"
" - - -	Oxford, - - - - -	"
" - - -	Lower Mount Bethel, - - - - -	Pa.

PRESBYTERIES.			CHURCHES.			STATES.		
Susquehanna,	-	-	Wyalusing,	-	-	-	-	Pa.
"	-	-	Rome,	-	-	-	-	"
"	-	-	Orwell,	-	-	-	-	"
"	-	-	Friendsville,	-	-	-	-	"
Luzerne,	-	-	Summit Hill,	-	-	-	-	"
"	-	-	New Philadelphia,	-	-	-	-	"
Philadelphia,	-	-	Tenth Church Missionary School,	-	-	-	-	"
"	-	-	Phoenixville,	-	-	-	-	"
Philadelphia, Second,	-	-	Newtown,	-	-	-	-	"
Baltimore,	-	-	Georgetown,	-	-	-	-	D.C.
Northumberland,	-	-	Jersey Shore,	-	-	-	-	Pa.
Blairsville,	-	-	Glade Run,	-	-	-	-	"
Redstone,	-	-	Fair Mount,	-	-	-	-	"
"	-	-	Connellsville,	-	-	-	-	"
Miami,	-	-	Yellow Spring,	-	-	-	-	Ohio.
Sidney,	-	-	Newton,	-	-	-	-	"
Wooster,	-	-	Northfield,	-	-	-	-	"
New Albany,	-	-	Owen Creek,	-	-	-	-	Ind.
"	-	-	Charlestown,	-	-	-	-	"
"	-	-	Bedford,	-	-	-	-	"
"	-	-	Orleans,	-	-	-	-	"
"	-	-	German, New Albany,	-	-	-	-	"
Indianapolis,	-	-	Bloomington,	-	-	-	-	"
"	-	-	Bethany,	-	-	-	-	"
Crawfordsville,	-	-	North Salem,	-	-	-	-	"
Whitewater,	-	-	Rushville,	-	-	-	-	"
"	-	-	Sand Creek,	-	-	-	-	"
"	-	-	Greensburg,	-	-	-	-	"
Logansport,	-	-	Peru,	-	-	-	-	"
Sangamon,	-	-	Waveland,	-	-	-	-	Ill.
"	-	-	First Springfield,	-	-	-	-	"
Schuyler,	-	-	Oquawka,	-	-	-	-	"
Peoria,	-	-	-	-	-	-	-	"
"	-	-	Brunswick,	-	-	-	-	"
Palestine,	-	-	Grand View,	-	-	-	-	"
Kaskaskia,	-	-	Edwardsville,	-	-	-	-	"
Iowa,	-	-	Edinburgh,	-	-	-	-	Iowa.
"	-	-	West Point,	-	-	-	-	"
Wisconsin,	-	-	Richmond,	-	-	-	-	Wis.
St. Louis,	-	-	Carondelet,	-	-	-	-	Mo.
"	-	-	Bethlehem,	-	-	-	-	"
Potosi,	-	-	Apple Creek,	-	-	-	-	"
Upper Missouri,	-	-	Lexington,	-	-	-	-	"
Louisville,	-	-	Louisville, Fourth, (2)	-	-	-	-	Ky.
"	-	-	Big Spring,	-	-	-	-	"
"	-	-	Shelbyville,	-	-	-	-	"
"	-	-	Bardstown,	-	-	-	-	"
W. Lexington,	-	-	Lexington, Second,	-	-	-	-	"
Muhlenberg,	-	-	Elkton,	-	-	-	-	"
Transylvania,	-	-	Hanging Fork,	-	-	-	-	"
Winchester,	-	-	Romney,	-	-	-	-	Virg.
Lexington,	-	-	Fairfield,	-	-	-	-	"
"	-	-	Staunton,	-	-	-	-	"
Fayetteville,	-	-	Antioch,	-	-	-	-	N. C.
"	-	-	Philadelphus,	-	-	-	-	"
"	-	-	St. Paul's,	-	-	-	-	"
Harmony,	-	-	Indiantown,	-	-	-	-	S. C.
Knoxville,	-	-	Baker's Creek,	-	-	-	-	Tenn.



PRESBYTERIES.			CHURCHES.			STATES.		
E. Alabama,	-	-	Bethel,	-	-	-	-	Ala.
"	-	-	Lowndes,	-	-	-	-	"
"	-	-	Ucheeana,	-	-	-	-	Flo.
S. Alabama,	-	-	Mobile, Second,	-	-	-	-	Ala.
"	-	-	Valley,	-	-	-	-	"
"	-	-	Selma,	-	-	-	-	"
"	-	-	Pisgah,	-	-	-	-	"
Cherokee,	-	-	Roswell,	-	-	-	-	Ga.
"	-	-	Carthage,	-	-	-	-	"
Chickasaw,	-	-	College Ch.,	-	-	-	-	Mi.
Mississippi,	-	-	Pine Ridge,	-	-	-	-	"
Louisiana,	-	-	New Orleans, First,	-	-	-	-	La.
W. District,	-	-	Memphis, First,	-	-	-	-	Tenn.
Arkansas,	-	-	Batesville,	-	-	-	-	Ark.
"	-	-	Grand Lake,	-	-	-	-	"
Total, 101.								

The most difficult department in the educational operations of the Church is undoubtedly that of parochial schools. And yet it is, in some respects, the most hopeful of all; for if there be any special promise attached to early training, religious schools for children must be considered of special importance. Care at the beginning, which is of the utmost value in every undertaking, is in none more so than in education.

The history of our efforts in the cause of Christian education for the last few years, is somewhat remarkable. Our church commenced in 1847, with resolutions that aimed simply at establishing parochial schools. This was rightly considered the starting-point of the whole work. The difficulties of the subject, partly real and partly imaginary, have retarded progress in the elementary department, although a considerable number of schools are now in operation. In the mean time, however, the conscience of the Church, being aroused on the general subject, sought other opportunities of action. The Presbyterian *academies* are about half as numerous as the parochial schools. A new impulse has also been felt in establishing *colleges* under the care of the Church. So that the principles of Christian education are germinating and fructifying on our soil; and our schools, academies, and colleges, in the beauty of apt arrangement, and in the vigour of educational growth inspire much hope for the future.

Sessional schools need particular attention. Our Church should recur to first principles, and maintain them. Whilst we have been wisely employing our strength on every part of the work, proportionate care has not been exercised at the foundation. Our schools ought to be increased in number. Wherever one can be established, it ought to be set in operation without delay. The best working time for the church is the time of her opportunities; and work should be done where Providence shows it to be most needed. No deficiency of the age is more glaring than that of religious education. The want in Church and State, of family and school, for

time and eternity, is very much concentrated in the defective training of the rising generation. One of the remedies is, the establishment of Christian schools. Religious education has its warrant in the Bible; and the Church that takes care of the lambs of the flock, shows a spirit which the good Shepherd will bless as kindred to his own. Let us increase the number of our schools.

#### TWO PRACTICAL SUGGESTIONS.

There are two practical suggestions of importance, to be borne in mind in reference to the establishing of parochial schools.

*First.* Let no school be undertaken which has not a reasonable prospect, in Providence, of *permanence*. Transient excitements on education, as on most other subjects, are productive of evil. Schools, suffered to become extinct, merely on account of contingencies to which all schools are liable, do much harm. They not only impair confidence in our general educational plans, but in the character of the local administrators, as efficient workmen. Whether these inferences are always correctly made or not, there can be little doubt that the fact of extinct schools brings reproach all around. The object of the Church is not to set up temporary, but permanent institutions; and although it would be irreligious to exclude the interpositions of Providence in causing some schools to cease operations, it would be probably untruthful not to admit, at least in many cases, the incompetency, the unfaithfulness, or the want of perseverance of the human agency. The difficulties of every undertaking should be fairly scanned; but in laying hold of the plough, there should be no looking back. Far better is it not to begin, than to begin and fail. If a religious school is worth a beginning, it is worth permanence. Its principles are true and ever-living. With a little more effort, the school, instead of being allowed to die out, might have been placed, with God's blessing, upon a permanent foundation. These remarks are not made to discourage effort, but for the very purpose of stimulating to it in the right direction. Presbyterianism and permanence have a natural alliance; and our institutions, like our principles, should be both scriptural and *enduring*.

*Secondly.* Another practical remark, bearing upon the cause of our schools is, that a *small endowment* would go far to promote their prosperity. In consequence of the free education, offered in the public schools, it cannot be expected that, in all cases, our religious schools can sustain themselves. There must, frequently at least, be resources to supplement the deficiency in the salary of the teacher. Where resources can be relied upon from year to year, in the form of donations from the friends of a school, the purpose is answered. But sometimes an annual application of this kind begets dissatisfaction or weariness, even among friends; and at the death of one or two patrons, the existence of the school may

be endangered. The benefits of a small endowment for every school—say from \$1000 to \$3000—would be that it would provide for the deficiency in the salary of the teacher, and provide for it in a sure manner from year to year. The wealth of the land needs channels for its distribution; and of all claims of permanent endowment, it is generally conceded that those of the institutions of education stand pre-eminent. Endowment is the policy of our Church in reference to the higher institutions; and the same reasons exist for its application to schools and academies. The certainty of an endowment inspires a confidence of permanence; and without this confidence no institution can long survive. It cannot be doubted that there are in many of our churches individuals who, by legacy or otherwise, will assist in establishing such local funds for school operations. If one person cannot do it all, he may do a part. Fifty, or a hundred, or five hundred, or a thousand dollars, from one donor, may stimulate others to complete the work. And it must certainly be no small gratification to a man of competence, or of wealth, to know that a portion of his worldly substance may thus be the means of perpetuating the choicest blessings of education from one generation to another.

The Board gratefully report to the Assembly a donation of \$5000, from one of the ruling elders of the Church, for the support of parochial schools during the present year, if that amount may be found necessary. The following is the modest letter, tendering the sum.

NEW YORK, Dec. 24th, 1852.

DEAR SIR—I agree to furnish for the use of establishing and sustaining parochial schools in the Presbyterian Church, during the year 1853, any sum that can be advantageously used, not exceeding five thousand dollars (\$5000), at such times as it may be wanted—the Board giving a few days' notice.

I remain yours truly,

\* \*

Such an appreciation of the great cause of Christian education affords encouragement beyond the value of the gift itself. It stimulates the Board to put their confidence in God for the supply of resources adequate to their wants, whilst it will encourage many a feeble church to commence a school for the religious training of children. Already *twenty-three* churches have applied for aid to this fund; all dating their efforts to establish schools to the encouragement held out by this donation, which is as munificent as it is unostentatious.

Light is dawning more and more upon our school operations. The movement, commenced under God by the General Assembly of the Presbyterian Church, is yet to be felt with power upon the religious condition of the country.

## ACADEMIES.

The Board present to the Assembly a statement of the number of Presbyterian Academies; their general character; their incidental trials; and their religious influence.

1. The *number* of our Academies is forty-six, an increase of four during the year.

## PRESBYTERIAL ACADEMIES.

The following is a list of the classical and religious Academies under the care of the different Presbyteries of our Church:

PRESBYTERIES.	NAME AND LOCATION.
Buffalo Synod, - - -	Geneseo, New York.
Buffalo City, - - -	Bethany, New York.
Newton, - - -	Blairstown, New Jersey.
" - - -	Newton, New Jersey.
Susquehanna, - - -	Towanda, Pa.
Luzerne, - - -	Wyoming, Luzerne Co., Pa.
West Jersey, - - -	Atlantic Academy, May's Landing, New Jersey.
Philadelphia, - - -	Presb. Institute, Philadelphia, Pa.
Philadelphia, 2d, - - -	Attleboro, Pa.
Blairsville, - - -	Elder's Ridge, Pa.
Redstone, - - -	Dunlap's Creek, Pa.
Alleghany, - - -	Witherspoon Institute, Butler, Pa.
Washington, - - -	West Alexander, Pa.
New Lisbon, - - -	Poland, Ohio.
Columbus, - - -	Kingston, Ohio.
Coshocton, } Richland, } Wooster, }	Vermilion Institute, Haysville, Ohio.
Zanesville, - - -	Miller Academy, Washington, Ohio.
Miami, - - -	Monroe, Ohio.
Maumee, - - -	Montpelier, Ohio.
New Albany, - - -	Female Academy, Charlestown, Ind.
Madison, - - -	Female Academy, S. Hanover, Ind.
Whitewater, - - -	Greensburg, Ind.
Crawfordsville, - - -	Waveland, Ind.
Chicago, - - -	Marengo, Illinois.
Palestine, - - -	Edgar Academy, Paris, Illinois.
Palmyra, - - -	Near Hannibal, Mo.
Wisconsin, - - -	Waukesha, Wisconsin.
Winnebago, - - -	Portage City, Wis.
Muhlenberg, - - -	Greenville, Kentucky.
Lexington, - - -	Brownsburg, Va.
West Hanover, - - -	Halifax, C. H., Va.
Montgomery, - - -	Christiansburg, Va.
" (Female), - - -	Christiansburg, Va.
Fayetteville, - - -	Donaldson Acad., Fayetteville, N. C.
South Carolina, - - -	Greenwood, S. C.
Georgia Synod, - - -	Greensboro', Geo.
" - - -	Griffin, Ga.



South Alabama,	-	-	-	Mobile, Alabama.
East Alabama,	-	-	-	Lafayette, Ala.
Mississippi,	-	-	-	Zion Seminary, Tipton Co., Miss.
Memphis,	-	-	-	Mount Carmel, Covington, Tennessee.
Western District,	-	-	-	Shiloh, Gibson Co., Tennessee.
“	“	(Female),	-	Denmark, Tennessee.
Oregon,	-	-	-	Lafayette, Willamette Valley.
Knoxville,	-	-	-	Campbell's Station, Tennessee.
“	-	(Female),	-	Knoxville, Tennessee.
East Texas,	-	-	-	Church Hill, Texas.

2. The *general character* of our Academies is undoubtedly high. They are organized on the good old-fashioned basis of classical and mathematical study. Their discipline is, in the general, both mild and strict; and without making boastful pretensions, they claim to be exerting a good influence in elevating the standard of education in the land.

Their character has secured for them a gratifying patronage, and their members vary from 24 to 200. The average number may be 60 or 70; so that the aggregate of their pupils is not far from 3,000. The largest are the Geneseo Academy, N.Y.; the West Alexander Academy, Pa.; the Greensboro' Academy, Ga.; the Marengo Academy, Illinois; and the Waveland Academy, Indiana.

Most interesting testimonies are on record in regard to the high standing of many of these institutions.

3. *Their trials.* The trials of our Academies are chiefly financial, and these are sometimes very severe. It is impossible to establish institutions of learning without a considerable outlay of funds; and education, to suit the times, must be cheap. Hence embarrassments arise. In order to provide against these contingencies, many of the Academies are seeking an endowment in part, or in whole. Geneseo Academy has an endowment of nearly \$20,000. The Academy at Towanda, Pa., under the care of the Susquehanna Presbytery, has obtained the like sum, in addition to \$10,000 subscribed for its building. The Samuel Davies Institute, Va., one of the best Academies in the country, is making an effort for at least a partial endowment. If there are trials, there are also ways of relief. God helps the burdened, when they look up to Him, and work out the dependence of their prayers. There is money enough in all our Presbyteries to endow our struggling institutions; and piety, wisdom, and perseverance rarely fail, in Providence, of accomplishing righteous purposes. Some of the Presbyteries have had difficulties in paying off their floating debts; and some have been taxed heavily for current expenses. But, so far as the Board have had any opportunity of judging, an excellent spirit prevails, and a determination, equal to the crisis, is almost everywhere observable.

4. *Their religious influence.* As these Academies all inculcate the truths and duties of religion, and are under the instruction of Christian teachers, and are thus in the way of God's commands, His blessing may be expected upon them,—upon them all, in the degree and at the time which His own sovereignty ordains. The silent dew, the gentle rain, the copious shower, and the overflowing cloud, are variations of benevolence; each good, and the better because specially appointed. Several of the Academies report *one or two* conversions; that at Blairstown, N. J., *five*; that under the care of Palmyra Presbytery, Mo., *sixteen*; that at West Alexander, Pa., *eighteen*; that at Geneseo, N. Y., *fifty and sixty*. Thus does religious education have the testimony of God to its efficiency; and the Holy Spirit adds heavenly to human teaching.

The following is an account of the great revival in the Geneseo Academy:

On the 16th of January, were the earliest manifestations of the special presence of the Spirit in our midst. The public services of the sanctuary were over, and the afternoon prayer-meeting held in the chapel was concluded, when a few of the young ladies, unable any longer to restrain their feelings, sought counsel of a Christian, whose heart the Spirit had prepared to receive such a communication, and give the necessary advice. We will not attempt to describe the scenes witnessed within those walls during the subsequent fortnight. God was with us, mighty to convict, and merciful, we trust, to save. More clearly than ever do we understand the promise, "I will pour out my Spirit unto you." Such heart-crushing convictions of personal sinfulness; such abjuring of all self-righteousness; such welcoming of Christ as the only Saviour; and such faith in believing, we have never seen or heard of. It was the Lord's work.

As to *numbers* hopefully converted, there are at the present time more than *sixty*, and to a very large extent they all appear well. The Lord alone *knoweth* them that are his, and he will keep their feet from falling; but we will rejoice over *many* who afford us most satisfactory evidence of having been "born again." They delight in prayer and religious conversation; they are eager to know and to do their duty; and, oh! the intense solicitude felt and expressed for those who have not yet come to Christ. The cry goes hourly upward, "Make them *all* willing to come to Thee!"

Anticipating questions suggested by this narrative, we would return replies to the following. "*What means were the antecedents of this remarkable movement?*" None other than those of divine appointment, direct or clearly implied. The Bible is not merely a "text-book" in the institution, but is taught and studied with a view of learning what "man is to believe concerning God, and what duty God requires of man." The Bible and catechism are an integral part of the course of study; prayer and conference meetings are regularly held, though attendance is wholly voluntary. These, in addition to attendance upon public religious worship, have been all the means employed. No multiplied sermons, no extra services, no *machinery* to accomplish a specified end, but the ordinary means of grace faithfully employed and made effectual through divine influence. If ever a "revival" were from *above*, it has been this. The most indifferent spectator exclaimed, "This is not of human origin. Sermons, invitations, appeals, could not produce such results, *God is here!*" This feature has afforded us great satisfaction, for we can more confidently pray, "Complete, O Lord, what *Thou* hast begun."

"*How much has early religious education to do with these results?*" Much, very much. At least two-thirds of the converts are from Christian households, where the Bible was daily read and the family altar surrounded by parent and child. Were it necessary we might quote expressions made to us by these young disciples, which will illustrate the importance of home education, and encourage

Christian mothers especially in their endeavours for the early conversion of their dear children. The blade we see is, in many cases, the product of seed sown at home by the hand of parental love, accompanied by parental watchfulness and prayer.

"Are any of the young men likely to enter the ministry?" We trust they will. Several have communicated to us their wish and purpose upon this subject, which we would by all means encourage and foster. The institution contains those whom the Creator has endowed with talents which, under the sanctifying power of divine grace, will enable them to adorn the sacred desk and bless the world. Some of the young ladies are already turning their thoughts westward, with the anxious inquiry, "Lord, what wilt thou have me to do?"

"Is not this an evident seal of the divine approbation of the Christian character of the institution?" We think that it is, and thus it is viewed by all the Christian people of the community. With less of religious instruction and sanctifying influence, we could hardly anticipate such scenes as those which we have witnessed. Surely He would not *thus* bless what He did not greatly approve.

F. DE W. WARD,

Pastor of Pres. Ch. and Pres't of the Board.

JAMES NICHOLS,

Principal of Geneseo Academy.

#### AN AFRICAN ACADEMY.

The Board call the attention of the Assembly to a Presbyterian institution for our free coloured population.

The Presbyterian Church has always sympathized with every practicable mode of doing good to the African race; and her conservative principles have secured, to a great extent, the confidence of the community.

The present circumstances of the free coloured people in our country seem to demand some action on the subject of education; and this in three aspects:

1st. Education in reference to preparing young men *to serve in the ministry at home*. We have a number of African churches which find great difficulty in obtaining ministers of the right qualifications. The number of these churches might be considerably increased, with a supply of suitable men.

2d. Education in reference to *African colonization and the missionary work abroad*. Educated men are greatly needed in Liberia. Colonization on the coast of Africa is one of the greatest enterprises of the day, and has always received the commendation of the General Assembly. This promising republic needs educated men in every department of its government, and in its ecclesiastical and religious affairs. A part of the supply should be furnished with the emigration from this country.

3d. Education in reference to *the general elevation of the African character*. A large amount of ignorance and degradation prevails among our free coloured population; and Christian education is, under God, one of the efficacious means of working a reformation and sending forth persons of good moral character, whose influence shall be a blessing. The want of a good school of a high order is sensibly felt in various sections of country. Our Baltimore brethren were obliged, during the year, to send two of the pro-



mising youth, connected with an African congregation in that city, all the way to New Hampshire to obtain a suitable education.

The proposed undertaking will doubtless commend itself to all who have the interest of this race at heart. And the Church will, it is believed, have abundant reason to rejoice in the efforts it may cost to carry it into successful execution.

The following are conceived to be *the characteristics of a good plan* for the school.

1. The school should be upon a religious foundation.
2. Under the control of our own ministers and laymen.
3. Thorough in its literary aims.
4. Chiefly gratuitous in the offer of its advantages.
5. Located in a friendly neighbourhood, that will protect it from fanaticism of all kinds.
6. In a climate congenial to the race.
7. Convenient, but plain, in all its external arrangements of buildings, furniture, food, dress, and everything.

A location and a climate suitable to such an institution, with the men able and willing to carry it on, may be found within the limits of the Newcastle Presbytery. A distinguished minister of our Church, whose ministry has been chiefly in Virginia, remarked that no Presbytery was more competent than that of Newcastle to engage in the undertaking. Some of the brethren are much interested on the subject, and have been considering, for some time past, the practicability of a beginning. An excellent site, contiguous to the boundaries of three of the oldest and largest congregations, may be secured; and competent men be engaged as teachers and superintendents of the institution. It is understood that the Presbytery of Newcastle is willing to supervise the work, with the prospective enlargement of the ecclesiastical superintendence, if desired, to the Synod of Philadelphia.

The object of the Board in bringing the subject before the Assembly, is not to have any action taken to secure the management of the institution by the General Assembly or by the Board; but, 1st, simply to obtain an expression of opinion favourable to the general object; 2d, to bring the subject at once prominently before the whole Church; and, 3d, to encourage the brethren engaged in the work to go forward without delay.

The undertaking must undoubtedly encounter difficulties, common to all such enterprises, and special to those aiming at the education of this race. Failures are to be expected among the youth, and discouragements which would dishearten fanatics or worldly men. But a good cause is worth its cost—its cost of time, and prayer, and self-denial, and patience, and funds, yea, even life itself, if need be. If the God of Ethiopia be for us, “who can be against us?”



## COLLEGES.

The Board of Education present to the Assembly, 1. A general view of the condition of the Colleges, established on a denominational basis, which have been in operation during the year; 2. An account of the Colleges, remodelled, established, or chartered, during the year, on a denominational basis; and, 3. A list of other Colleges under the management of Presbyterians, but not on a denominational basis, with some remarks on the general subject.

## (1.) LAFAYETTE COLLEGE, EASTON, PA.

The prospects of Lafayette College are rapidly improving. The number of its students is about 50. Its endowment has reached \$75,000; and there is a good hope that the remaining \$25,000 will be speedily secured. The Rev. Dr. D. V. McLEAN, the President of the institution, has been indefatigable in his efforts for its prosperity. The Faculty consists of the Rev. Dr. McLean, President, and James H. Coffin, George Burrowes, Joseph Alden, and T. Green, Professors. The location of Lafayette College is in many respects highly favourable, particularly in view of the recent projects of communication, partly completed, with the great cities of New York and Philadelphia.

## (2.) DAVIDSON COLLEGE, N. C.

Davidson College was established in 1835, by the Presbyteries of Concord, N. C., and of Bethel, S. C. It now numbers 81 students, has an endowment of \$99,000, exclusive of buildings, and a Faculty consisting of a President and three Professors. Few institutions have worked their way through difficulties with greater firmness, have advanced with more steady growth, or have better hopes of future usefulness.

The Presbyterians of North Carolina have ever been forward in the work of religious education. The present college is worthy the efforts of those who established institutions in the midst of the trials of the American Revolution, and who have since borne a prominent part in founding the State University at Chapel Hill.

## (3.) OGLETHORPE UNIVERSITY, GA.

During the year, Oglethorpe University has had 69 students; of whom 35 are professors of religion, and 15 have the ministry in view. Three or four young men have been hopefully converted during the year. The Faculty of the institution consists of a President and three Professors. Its endowment amounts to about \$65,000; and an effort is now in progress to complete it. Oglethorpe has been remarkable for the number of its revivals of reli-

gion; and, although its financial condition has been at times embarrassing, there is good reason to believe that the day of its complete relief is not far off, and that a career of increasing prosperity is opening in Providence.

(4.) AUSTIN COLLEGE, TEXAS.

Austin College is now thoroughly organized with a Faculty comprising a President (Dr. McKinney) and three Professors. The present number of students is 51, including those in the preparatory department. The College has received some valuable donations in land and money; but is not yet adequately endowed. Its course, thus far, has been one of promise; and its star is in the ascendant.

(5.) OAKLAND COLLEGE, MISSISSIPPI.

Oakland College, established by the Presbytery of Mississippi in 1830, was taken under the care of the Synod in 1839. Like almost all our Colleges, it has had many difficulties to contend with; but God, in his goodness, is blessing it at the present time beyond any former period. Its Faculty, with Dr. Staunton as its President, possesses the confidence of the community; the number of its students is on the increase; and the finances are in an improving condition. No institution ever had a firmer band of friends; and their steadfastness and liberality are now rewarded by the present state of the College.

(6.) WASHINGTON COLLEGE, EAST TENNESSEE.

The oldest College, west of the mountains, is Washington College, East Tennessee, established by that pioneer of Presbyterianism, Dr. Samuel Doak. One of his descendants, the Rev. A. Alexander Doak, has been elected President during the year, and he has accepted the office. An endowment effort is in progress, which will contribute to place this useful institution on a good foundation. The President and two Professors constitute its Faculty; and the number of its students is between 50 and 60. A valuable apparatus is about to be added to the means of instruction.

(7.) CENTRE COLLEGE, KENTUCKY.

Centre College, Kentucky, is the oldest institution in the Presbyterian Church, on a denominational basis. Indeed, it is somewhat remarkable that the first Synodical College should have been established at Danville, and the first Presbyterial Academy at Bardstown, by the Presbyterians of Kentucky. Centre College at Danville is the largest of the Colleges under the care of our Church. The Faculty consists of a President and four Professors;

the number of students, including those in the preparatory department, is 186, of whom about 130 are in the College proper. The President of the College is the pastor of the Second Church at Danville, at which church one-third of the pews have been permanently appropriated to the use of the students. The endowment of the institution is in a good state, and the Presbyterians of Kentucky have reason to thank God for the prosperity that has attended their efforts.

Mr. JOHN W. OVERTON, of Fayette County, Kentucky, recently bequeathed his farm and other property, amounting in value to eight or twelve thousand dollars, to the Trustees of Centre College, to be held by them in perpetuity, and the annual income appropriated to poor and meritorious youth who are desirous of receiving an education for the Christian ministry.

(8.) HANOVER COLLEGE, INDIANA.

There are about one hundred students in the College proper, and nearly one hundred more in the preparatory department. The present senior class numbers eighteen, of whom fourteen are looking forward to the ministry; and it is supposed that about seventy-five of the whole number of students have the same profession in view. Two of the seniors, and several of the other classes, have made a profession of religion during the year. The senior class, with one exception, the junior with one, the sophomore with four, and the freshman with seven exceptions, are members of some evangelical church. These facts are calculated to inspire great confidence in the institution.

The foundation of the new college edifice has been laid on one of the most beautiful sites of the Ohio river; and it is expected that the building will be enclosed before the autumn.

The endowment of the Institution is entirely inadequate to its wants; but the Presbyterians of Indiana are rallying around the College with more and more zeal, and the hope is indulged that the work will be speedily accomplished.

(9.) M'DONOUGH COLLEGE, ILLINOIS.

M'Donough College has continued its course through the year, with a good degree of success.

At the late meeting of the Synod of Illinois, the question of the removal of the College to some other location was agitated, and a committee was appointed to consider the subject. Since then, Peoria has made very liberal offers of aid to the funds of the College, on condition of the removal to that place. What the action of the Synod will be, will be known in due time.

The great calamity of the year has been the decease of the President of the College, the Rev. W. F. FERGUSON, D.D. God

called him away at a time when he seemed, to human vision, to be the most wanted, and thus an impressive lesson is given of the divine sovereignty and independence. Dr. Ferguson was a man of devoted piety, of untiring zeal and perseverance, of unobtrusive intellectual sagacity, and whose general character inspired trust and love. His loss is a severe one to the institution, but "God's ways are not as our ways."

(10.) DES MOINES COLLEGE, IOWA.

The Presbytery of Iowa, under whose care Des Moines College had been nurtured, tendered the institution to the Synod of Iowa at its meeting last autumn. The offer was accepted. Meetings of the Synod have, however, been held, in the early part of the year 1853, at which the subject of the removal of the College was taken into consideration. After a free and friendly discussion, the Synod resolved to cede back to the Presbytery of Iowa the institution at West Point, and to establish a new college at Dubuque.

The professors have all resigned their places in Des Moines College; but the Board of Trustees have elected new ones, and seem resolved to persevere in maintaining the institution on its old basis.

(11.) WESTMINSTER COLLEGE, NEW YORK.

No further action has been taken in reference to a Presbyterian College in Western New York. The subject, however, engages the minds and hearts of our people in that section of country. The question of location is not yet fully determined. There is no doubt that our Church will move in this important undertaking, when Providence points out the way more clearly.

(12.) CARROLL COLLEGE, WISCONSIN.

It will be seen from the accompanying letter from Rev. Dr. SAVAGE, President of Carroll College, that the institution has been doing well during the year. A neat and commodious edifice has been erected, and a beginning made which promises well for our educational interests in Wisconsin.

Carroll College has within the last year, considering the incipency of the enterprise, made several very important advances:—1st. The college edifice, which a year ago was simply enclosed, and it was difficult to say whether or not it could be put in process of completion, has been finished, with the exception of the attic story, and is now in the occupancy of a thriving preparatory department, and an already organized freshman class. The ground or lower story has on one side of the hall a large and commodious room, in which the preparatory department is at present accommodated with seats and fixtures for sixty pupils. On the other side of the hall there are two well-lighted and good-sized recitation-rooms, one of which, for the time being, contains the philosophical and chemical apparatus,



conveniently arranged for the use of classes requiring it. On the second floor, and directly over the large room in the occupancy of the preparatory department, is the chapel, finished in simple but beautiful style, and on the opposite side of the hall are two offices or rooms designed for officers of College, between which there is a hall leading into the library, which extends across the entire width of the building, well lighted from each side. The attic it is designed to finish off into rooms adapted to the use of such students as cannot be accommodated with convenient rooms for studying in private boarding-houses. The materials, dimensions, and internal arrangements of the edifice are given in the last year's Report, with the exception of the attic story, which it has been deemed best to appropriate for the purposes above specified. Although comparatively a small building, it will probably subserve the exigencies of the institution for several years, and is so located and arranged as to adapt itself to any enlargement which the future progress of our educational enterprises in this new and thriving section of our country may demand.

2. In consequence of the erection of the edifice, which exhibits a confidence on the part of the friends of the enterprise in its successful prosecution, a corresponding confidence has been awakened in the surrounding communities, who are beginning to regard its prosecution as no longer problematical, and to give it a patronage which had been lacking, in consequence of the many untoward incidents connected with its earlier commencement. Already quite a number of young men from the surrounding region have been attracted hither, and are pursuing their studies preparatory to a full collegiate course, while others are getting ready to enter on their preparatory course.

3. Although deprived of the services of Professor Root, who has rendered such efficient aid in the resuscitation of the Institution, in its being taken under the care and ecclesiastical supervision of the Synod of Wisconsin some three years since, and who has recently resigned his connexion with the Institution, the Trustees have been enabled to put it under supervision and adequate instructive agencies for the current year, at the close of which, or the commencement of the coming collegiate year, beginning with the first of September next, they have every encouragement to hope for an additional amount of efficient and permanently reliable aid in the instructive departments, which, blending with that already employed, will constitute a Board of Instruction as competent and efficient as most institutions of the kind have been enabled to command at an equally early stage in their history.

4. And last, although not least, the generous and liberal spirit manifested by our churches and ministry as far as visited and applied to the last year, in behalf of Carroll College, by whose benefactions we have been enabled to complete the college edifice in so tasteful a manner and in such an appropriate time, affords a cheering presage of their readiness, to respond to an application for its further endowment as fast as the exigencies of the case may demand, and enables us to indulge the pleasing hope that these "foundations for future generations," which we are laying in this so recent a wilderness, may, ere long, exhibit a superstructure from beneath which shall go forth influences moral and intellectual to sanctify and refine the teeming population of these "prairies and openings" of Wisconsin, and bless the memory of those who have contributed to its erection.

Finally, in reviewing the year, we recognise the good hand of the Lord in so many matters connected with our enterprise, that as one of our brethren expressed himself on the last Thursday of February (which we did not fail to observe as a day of prayer), we would reiterate the sentiment and language: "The Lord hath done great things for us, whereof we are glad."

Very respectfully, &c.,  
JOHN A. SAVAGE.

Waukesha, April 9th, 1853.

To the Board of Education, 265 Chestnut Street, Philadelphia.

II. The new denominational colleges that have been remodelled, established, or projected, during the year, require a distinct notice.

## (1.) WASHINGTON COLLEGE, PA.

Washington College, at Washington, Pa., founded in 1806, was taken under the care of the Synod of Wheeling at the last meeting of that body. The Rev. John W. Scott, D.D., was elected President, and the endowment of the institution has been undertaken on a liberal basis, mutually advantageous to the college and its patrons. Dr. Scott has been prosecuting the endowment, in connexion with Dr. Chester, who, at the request of the Synod of Wheeling, has been rendering important aid. It has been the policy of the Board of Education since its reorganization in 1831, to render assistance, as opportunity offered, to colleges or academies in procuring an increase of funds. Thus far, the friends of Washington College have met with much success. It would be premature for the Board to add anything at the present time, when important questions are yet under consideration, relating to the educational interests of Western Pennsylvania. However these questions may be decided, it is of the utmost consequence that harmony be preserved among brethren whose general views of education are substantially the same.

## (2.) WESTMINSTER COLLEGE, FULTON, MO.

The Synod of Missouri, at their last meeting, agreed to take the College at Fulton, under their own immediate patronage. The number of students is about 50. The Rev. R. S. Symington was appointed by the Synod to obtain an endowment for the College; and Providence has favoured him so far in his labours as to enable him to report it as half completed.

Fulton is near the centre of the State, in the County of Callo-way, amidst a large Presbyterian population; and it is the opinion of the Synod that the location is a good one, and that the College is destined to a prosperous and useful career.

## (3.) RICHMOND COLLEGE, MO.

The Presbytery of Upper Missouri have determined to establish a literary institution within their bounds. The northwestern counties of the State are among the richest and most enterprising of all; and although our Church is not relatively large, it has strong supporters, and there is every indication of an increase, with the blessing of God. An educational institution of a high character is needed there; but whether it has been fully and finally determined to have an academy or a college, the Board are not precisely informed, though the institution has as yet been only heard of as a college.

## (4.) ARANAMA COLLEGE, TEXAS.

The Presbytery of Western Texas have resolved to establish a College with this name at Goliad, located at the head of navigation

on the San Antonio River, in Western Texas. This location is three hundred miles west of Huntsville, where Austin College, under the care of the Synod of Texas, has been located. The ruins and site of the old Jesuit Mission, called the Aranama Mission, and a league of land valued at twelve or fifteen thousand dollars, have been donated to the Presbytery by the town of Goliad, on condition that they erect, within five years, a College building worth ten thousand dollars. The Rev. Stephen F. Cocke, and A. H. Phillips, Esq., have been appointed agents by the Board of Trustees, to solicit donations for this object. The importance of Western Texas; the increasing tide of emigration; the contiguity of the location to Mexico, and the fact that some Mexican parents have already sent their sons to the preparatory school, and that other influential Mexican families promise to patronize the College as soon as it shall be fully organized, are among the reasons which the friends of the enterprise plead for its prosecution. Upon this ground they expect liberal assistance from the people of the older States. Whether it is best for our brethren in Texas, who are still so few and feeble in resources, to attempt the establishment of *two Colleges*, cannot be determined by others at a distance. There can be no question, however, that the Presbytery of Western Texas is eminently wise in seizing the opportunity to establish a good literary institution at so important a point. A preparatory department is already organized with 32 scholars.

(5.) MAKEMIE COLLEGE, ARKANSAS.

The great name of MAKEMIE has been appropriated by the Arkansas Synod to an institution to be established within their bounds, if Providence favours. The State has given an excellent charter to the College. The educational wants of Arkansas are great; and the necessities of our Church seem to require a literary institution as the means of training up young men for the ministry. The first Presbyterian minister settled in Arkansas about twenty-five years ago; and there are now only 14 ministers in the State, several of whom are infirm or in feeble health. The claims of the Synod of Arkansas for aid in establishing "Makemie College" are certainly strong; especially in view of the difficulties to be encountered.

(6.) ALEXANDER COLLEGE, IOWA.

An allusion has been made to Alexander College in the account of Des Moines College. But as Alexander College is now a distinct institution, it must receive a separate notice. Its establishment grew out of an impression, on the part of the Synod of Iowa, that West Point, the seat of Des Moines College, was not such a location as the educational wants of the State required. The Synod, at its recent meeting, after nearly three days of conference and discussion, almost unanimously resolved to institute a new



Synodical College, by the name of Alexander,\* to be located at Dubuque. Dubuque has many advantages, and is destined to be, perhaps, the most important town in the State, standing, as it does, on the great railway route from that section of the country to the East. The town of Dubuque, by a formal bond well secured, has agreed to donate to the Synod a beautiful site on the Mississippi River of three acres of land, and to erect thereon forthwith an edifice, worth at least \$10,000. The Board of Trustees have already met to organise and to take preliminary measures to open the first session of the College in temporary buildings.

The Synod of Iowa elected, as officers of the College, the Rev. Joshua Phelps, President, the Rev. Thomas H. Dinsmore, Professor of Mathematics, and the Rev. A. H. Kerr, Professor of Languages.

III. A brief notice is submitted of Colleges, under the management of Presbyterians, but not under ecclesiastical supervision.

The following table gives the names of these institutions, with the number of their students :

	STUDENTS.	PRESIDENTS.
1. Princeton, . . .	230 . . .	Dr. J. Carnahan.
2. Washington, Va., . .	70 . . .	Dr. G. Junkin.
3. Hampden Sidney, . .	80 . . .	Dr. L. W. Green.
4. Jefferson, . . .	196 . . .	Dr. A. B. Brown.

To these may be added, at the present time, Miami University, one of the State Colleges of Ohio, of which Dr. Wm. C. Anderson is President, and in which there are more than 100 students.

All the above colleges teach religion, and are under the superintendence of religious instructors; and it is obvious, therefore, that the simple question of ecclesiastical superintendence ought not to disturb the harmony between these, and strictly ecclesiastical institutions. The earlier colleges in our Church were not so distinctly denominational as those more recently established, although their connexion with the Church was closer then than it is now. The policy, which at present prevails in this country, is that of denominational colleges; and this policy is believed to possess decided advantages over every other. At the same time, these supposed advantages create no necessity of warfare with religious colleges under other forms of management. On the contrary, their common basis of Christianity imposes the obligation of peace. All may freely co-operate in the great work of Christian education. Our Church has never designed to interfere with any supervision that practically answers a good purpose, and that is in accordance with the local public opinion. The great aim of our Church is *religious education*; and although ecclesiastical supervision has been considered the best means of securing and perpetuating it, there ought to be no hostility, but harmony, between all institu-

\* Called in honour of the late ARCHIBALD ALEXANDER, D.D.



tions that inculcate true religion, whatever be the form of their charter.

### MISCELLANEOUS AND TEACHERS' DEPARTMENT.

The operations of the Board in this department are as yet on a limited scale. During the year, six young men have been assisted in prosecuting their studies, who have not the ministry definitely in view. These all bear a good report; and will, with the blessing of God, be of service to the Church in the various positions of usefulness, always open to educated men. One of these students has made a profession of religion recently, and will probably study for the ministry.

The Board reiterate the conviction, that a NORMAL SCHOOL is among the greatest wants of our Church. Whilst there are many facilities for education in the various departments of professional life, there are comparatively few for the great profession of teaching. The best basis, indeed, for this and all professions, is the good, old, thorough classical and mathematical course of the Academy and College, re-invigorated with the religious element. But, in addition to this, *Normal Institutes* are absolutely necessary to give perfection to the system. Among the things greatly to be desired, is special attention to this department by the friends of Christian education. A PRESBYTERIAN NORMAL INSTITUTE ought to be established on an adequate foundation, without delay.

### AGENCIES.

The Rev. DR. CHESTER, the Associate Secretary and General Agent of the Board, has extensively travelled in various sections of the Church, for the furtherance of the cause. Several important institutions have been endowed, or assisted, through his labours. A far more extensive educational work is depending upon the agencies of the Board than ever before; and the Board can testify that this increase of service has been cheerfully and efficiently met by the self-denying labours of the General Agent, who now numbers twenty-two years of unremitting activity in promoting the cause of education.

The Rev. DR. WOOD has been operating in the West, where the cause of education is assuming more and more interest. He has visited churches in Indiana, Kentucky, Tennessee, Mississippi, Missouri, and Illinois; has addressed various bodies of young men on the subject of a call to the ministry; and has assisted in devising measures for establishing several institutions of learning.

The Board are convinced that agencies, filled by the best men in the Church, are of incalculable importance in carrying forward the work committed to their care. The collection of funds is the smallest object that requires such labours. It is the interest exhibited and excited; the information imparted; the zeal inspired;

the counsel rendered; the principles inculcated; the plans devised; the miscellaneous and excellent work done;—these are the considerations, in the light of which, an agency in behalf of Christian education ranks among the highest departments of labour in the Church.

In addition to Drs. Chester and Wood, the Rev. WM. SPEAR prosecuted an agency for the Board during a portion of the summer months, with great usefulness, and acceptance to the churches in the Synods of Pittsburg, Wheeling, and Ohio. Having been appointed Missionary to the Chinese in California, he resigned his post; and no one has as yet been appointed in his place.

### STATE OF THE TREASURY.

The following is a general statement of the financial operations of the year. The particulars will be found in the APPENDIX.

	Candidates.	Schools.	Teachers.	African.
Receipts, . . .	\$32,519 52	\$9,883 64	\$100 00	\$ 120 00
Balance, 1852, .	4,826 39	468 27	110 00	1,077 86
Total, . . .	\$37,345 91	\$10,351 91	\$210 00	\$1,197 86
Payments, . . .	29,277 00	8,353 45	181 58	87 50
Balance, 1853, .	\$8,068 91	\$1,998 46	\$28 42	\$1,110 36

The whole amount of funds collected by the Board this year is larger than in any former year. It will be gratifying to the Assembly to learn that the sum received for schools, academies, and colleges, amounted to nearly \$10,000; whilst the fund for candidates has received no diminution. *Fifty-five* institutions of education have been assisted during the year. The funds are all kept distinct. The balances are larger in both funds than those of last year. Two facts must be borne in mind in relation to these balances: 1st. That a considerable sum is necessary for the May quarter; and secondly, that, as comparatively little money commonly comes into the treasury in the summer months, the balances are required to supply the deficiency in the August quarter, also. The African fund, moreover, is a permanent fund. It is set apart for the education of young men who design to go to Africa as missionaries. The principal of \$1,000 is invested, and the interest only is applied to the purposes of the fund. Two young men of decided promise are preparing for the ministry, with the view of visiting Africa as a field of missionary labor. Let the prayers of the Church arise on their behalf!

In addition to the sum raised by the Board for educational purposes, and paid directly into their treasury, the Board have been instrumental in collecting large sums for the endowment of various institutions of learning. Dr. Chester has raised for these institutions at least as much money as has been received into the treasury for all purposes.

## Part Third.

### Church Schools and State Schools.

#### A PLEA FOR RELIGIOUS EDUCATION, CHARITY, AND PEACE.

THE great GUSTAVUS ADOLPHUS, before engaging in the memorable battle of Lutzen, assembled his officers, and, uncovering his head, offered a short prayer, of which the substance was, "HELP, LORD, FOR WE FIGHT IN THY CAUSE!" The Presbyterian Church, in the maintenance of her principles in the work of education, knows no cause but that of her Lord, and has no pledge of success but in the help of His own right arm. A true dependence upon God binds the Church to omnipotence; and, in every effort to maintain covenant principles, the faithful and persevering use of Scriptural means has the assurance of final triumph. Inscribed upon our banner, flung out to the sunlight, are the words of hope, "HELP, LORD, FOR WE FIGHT IN THY CAUSE!"

The interests of the Presbyterian Church, in education, do not differ from those of every other evangelical communion. All branches of the Church of Christ have common interests in the decision of this great problem of the day. If the present position of the Presbyterian Church, in relation to the general arrangements for education in the land, is somewhat peculiar, it by no means follows, either that this position, so far as principles are involved, is not right, or that, in practice, it does not exert a healthful influence. Our educational policy is confidently believed to be both right and wise; good in principle, and productive of good practical results. Many difficulties, undoubtedly, exist in connexion with the question under consideration; but these very difficulties are a plea for charity towards all who, in the spirit of our Church, are honestly aiming at the intellectual and religious welfare of the rising generation.

The Presbyterian Church was led to encourage the establishment, under her own care, of schools and other institutions for the instruction of her youth, in consequence of the too general exclusion of religion from the State institutions. This ecclesiastical action was limited in its nature to an official recommendation, and, in its extent, to a wise consideration, by each Session, of the circumstances in which their youth were placed. Our Church, in taking measures to educate her own children on religious principles, has never arrayed herself in an uncompromising manner against the public system of education. The evils of the State system have,



indeed, been pointed out from time to time in the documents of the Board of Education, as motives to establish religious schools, wherever practicable; and the rights of the Church have been set forth and defended. The disadvantages of a merely secular education have been uniformly insisted on. But it by no means follows that the disbanding of the State schools would be regarded as a public benefit. Very far from it. The present attitude of our Church is one entirely consistent with an interest in the existing public arrangements for the education of the masses.

It is the aim of the Board, at the present time, to unfold the true relations of the Church to this important subject; to reconcile denominational action with adherence to the policy of State schools; and to show how we can be faithful to the Church without being unfaithful to the State. In other words, the Board believe that what are commonly called parochial schools do not necessarily and essentially interfere with public schools; and that the friends of education can harmoniously co-operate on different plans. Their object, therefore, is to present a plea for Church schools and State schools, or, for RELIGIOUS EDUCATION, CHARITY, AND PEACE.

I. The first proposition, which controls, in a great measure, this whole subject, is that God has ordained the RELIGIOUS TRAINING OF THE YOUNG TO BE ESSENTIAL TO THE BUILDING UP OF THE CHURCH. This is shown,

1st. By the *covenant and promises of God*. According to the divine plan, "All the nations of the earth" were to be "blessed in Abraham." The covenant, which was made with the father of the faithful, ratified by the seal of circumcision, and repeated under various forms of solemnity, included children as partakers of its promises and blessings. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee."\* On the plains of Mamre it was declared that all the promised blessings were bound up in covenant bonds with the *religious education of children*. "And all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."† In these glorious covenant verses, God explicitly declares, 1st. That the world is to be blessed in Abraham; 2d. That the patriarch would *command his children and his household after him*; 3d. That his seed, thus nurtured, shall "*keep the way of the Lord*;" and, 4th. That this compliance with covenant engagements was necessary to fulfil their great aim in the preservation of religion in the world, through Abraham, to all generations. No language can set forth with more exact precision the necessity of the religious edu-

\* Gen. xvii. 7.

† Gen. xviii. 18, 19.



education of children in the great plan of building up the Church. The promises and conditions of the covenant are plain and simple. "Know, therefore, that Jehovah, thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations."\* "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live."† "As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth for ever."‡

The New Testament, throughout the tenor of its inspiration, recognises the covenant with Abraham as the basis of its enlarged blessings. The sermon on the day of Pentecost declared that "the promise is unto you and to your children;"§ the argument of Paul to the Galatians proved that "they which were of faith were blessed with faithful Abraham,"|| and "heirs of the promise;"¶ and, in the Epistle to the Romans, the Apostle affirms even of the outcast Jews that, "as touching the election," or the covenant with God, they are "beloved for the fathers' sake;"\*\* for the sake of the patriarchs, to whom and to whose seed the promises were made. The intimate relation between parents and children is hallowed throughout all time by the ancient covenant. God has incorporated into the family constitution a power of grace which works for salvation. If the Old Testament gives promise of a reward,—“Train up a child in the way he should go, and when he is old he will not depart from it,”—the New Testament no less emphatically calls to remembrance the unfeigned faith that was in Timothy, which, dwelling “first in his grandmother Lois, and his mother Eunice,” came down into “him also.”††

Religious training has many promises attached to it, as attestations of the power and glory of the everlasting covenant. God might have selected other supposable methods for perpetuating religion in the earth. But infinite wisdom has made its choice, and a covenant has confirmed it. The primary means for the propagation and preservation of religion among men is, by divine appointment, *religious nurture*. The preaching of the Word carries out the aims of the covenant by the same appointment; but where there is little regard for the religious training of the young, the public ordinances of the sanctuary are ordinarily ineffectual in opposing the course of human depravity. The scriptural method of securing prosperity to the Church is through the dedication of children to God, and their faithful training in his ways. Here is the Church's chief hope to all generations.

2. The *commands of God* confirm the importance of religious

\* Deut. vii. 9.  
|| Gal. iii. 7.

† Deut. xxx. 6.  
¶ Gal. iii. 29.

‡ Isa. lix. 21.  
\*\* Rom. xi. 28.

§ Acts ii. 39.  
†† 2 Tim. i. 5.

training to the future destiny of the young, and the advancement of the Church. A promise graciously encourages with motives of reward; a command authoritatively enjoins with the sovereignty of law. One, like the rainbow around the throne, the other, like the cloud on Sinai, brings to view divine majesty and glory. The covenant of grace is upheld by the enactments of law. "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates."\* A more plain and positive injunction of duty cannot be found in Scripture. Similar to it, is the New Testament declaration, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."† The precept everywhere keeps in view the condition of the covenant, and magnifies the work of religious nurture.

Let it be here remarked that, whilst God has commanded parents to train up their children in his fear, he has commanded children to obey their parents. The fifth commandment in the decalogue is in defence of household rights, and of parental privileges and responsibilities. The authority of God enforces on the one hand the duty of parents to bring up their children in the ways of religion, and on the other enjoins children to honour and obey their parents in all things.

God exhibits to the world, by his laws and precepts, the immediate connexion between religious nurture and the prosperity of the Church, "visiting the iniquity of parents upon their children unto the third and fourth generation, and showing mercy unto thousands of them that love him and keep his commandments."‡

3. *The whole experience of the Church, under both dispensations, and in every part of the world,* shows that the religious training of children has always been a chief reliance in building up the kingdom of Christ. Under the Jewish dispensation, the religious education of Moses may be said to symbolize its necessity in all ages. The great leader of Israel was piously nurtured from his youth. If he had been trained in Pharaoh's maxims, is there any probability, speaking after the manner of men, that he would have received his commission of miracles, his authority as leader of the host, his pre-eminence at the giving of the law, his vision of Canaan, and welcome to glory? Early education, through grace, gave to Moses, and Samuel, and David their character as servants of the most high God. The decline of religion among the Jews is always traced to forgetfulness of the ways of their fathers; and

\* Deut. vi. 6-9.

† Eph. vi. 4.

‡ Ex. xx. 26.

when the old economy waxed old and was ready to perish, the herald of the gospel was predicted at the dawn of a reformation, when the hearts of fathers were to be turned to their children, and of children to their fathers.

Under the Christian dispensation, religious training received a new impulse. The whole spirit of the gospel is one that cherishes children. The obligations of parents shine forth in clearer light under the proclamations and promises of the new economy, and from the example of Him who declared that "of such is the kingdom of heaven." The privileged inheritance of "knowing the Scriptures from a child," has descended from the hearts of Christian parents into the hearts of their children. The Church has always suffered when she has neglected the little ones of her fold; and been prospered when her maternal care was exercised in bringing them up for eternal life. The work of missions in modern times depends for success on the rising generation. Our Foreign Board applies the power of education in conjunction with preaching and other means of evangelization. So do all Foreign Missionary Societies. Any plan of converting the world, independently of religious training, would be despising the declarations of Providence.

In a word, all experience has shown that the religious nurture of the young is the great reliance, through grace, of building up the Church. Providence harmonizes with the covenant, the promises, and the commands of God.

II. The next position in the line of argument, is that the required religious training must be given IN SCHOOLS, as well as in families.

In the progress of civilization, schools have been more and more relied upon for the purposes of instruction; and their agency in promoting religious education is an important family auxiliary. Schools are necessary and useful,

1st. Because the family is *not, of itself, sufficient* for religious any more than for secular education. Education is a work by itself; it cannot be all done to advantage within the boundaries of home. A child may indeed obtain the rudiments of knowledge under parental instruction, and especially may acquire the moral habits and discipline which enter so thoroughly into the composition of a virtuous and well-balanced character. But progress from attainment to attainment must be sought in connexion with higher opportunities. Schools are expedients to carry forward home nurture. As the ideas of secular knowledge, derived merely from household intercourse and training, are not enough for all the purposes of an active and useful life, so the religious instruction, inculcated under similar circumstances, is not so complete as to dispense with the necessity of confirming and increasing it by other arrangements. On the contrary, so great a work needs all the



advantages of which it can possibly avail itself. And the advantages of the school-room are neither few nor small, both for secular and religious instruction. The public prayer, the reading of Scripture, the song of Zion, the verses in the Bible committed to memory, the catechetical exercise, the oral exhortation, all assist in forming the religious character, just as reading, writing, and arithmetic improve the mind. The family, of itself, cannot wholly conduct the course of education, at least, in ordinary circumstances. The very existence of schools expresses household insufficiency. Education, above a certain point, must rely upon aid beyond that which parents can supply.

It is common to exalt the Sabbath-school as an important help to parents in religious education. In many respects it unquestionably is so. But, on the same principle, parochial schools, during the six days of the week, are much more efficient allies, because more regular, steady, and thorough in their inculcation. The greatest aid which the family has ever received in forming the character of the young, is the *Christian day-school*, including the academy and the college. In the progressive course of religious study, from the catechism, hymns, and Bible history, to the evidences of Christianity, natural theology, and Butler's Analogy, the student derives the most important advantages to mind, and heart, and conscience. The religious training of Christian institutions is among the choicest blessings of an advanced social state. Such institutions will always be invaluable auxiliaries to the domestic constitution, and will contribute to promote religious as well as secular knowledge. Education is so much a business by itself, that it cannot wisely surrender the precious opportunities afforded by public schools.

2. The religious training of the young, enjoined by God, must be given in schools, because *the great majority of competent parents have not sufficient time to devote to the object*. Toil and labour by "the sweat of the brow" are the doom of the race. Neither fathers nor mothers have much time at command during the day. The public duties of life, and the domestic duties of the household, occupy a prominence which prevents the requisite attention to this important subject. As a matter of fact, professional men, farmers, merchants, mechanics, and others, are called away from their homes, from morning to evening; and there are few mothers, whose domestic cares and engagements allow the necessary intervals to do according to their heart's desire. So that even competent parents instinctively look to the teachers in schools, as the persons whom Providence substitutes in their place, to take part in the education of their children. There is a necessity for religious schools, growing out of the principle of the division of labour.

3. Moreover, multitudes of parents are utterly *incompetent to the task of giving religious instruction*. The majority of families feel no personal responsibilities in regard to religious training.



Their hearts are under the influence of the god of this world. Unconcerned about the things of their peace, they suffer their children to grow up in like ignorance and delusion. The voice of private or of family prayer is never heard. The Scriptures are a sealed book. The Sabbath is not sanctified. The general neglect of personal religion throws its shade of gloom on the olive plants around the table, and the whole family influence is "of the earth, earthy." Whether the children of such households ought to be left to the awful disadvantages thus entailed upon them, is a question which Christianity is prompt to answer. If there is any worth in the human soul; any necessity of repentance to the ungodly; any love for our neighbour, "for whom Christ died;" any responsibility to God, Christians cannot remain unmoved in the midst of surrounding spiritual desolation. Every agency which zeal in the cause of Christ can devise, should be put into requisition to supply wants so severe and wide-spread. The organization of religious day-schools is, of all others, the agency best suited to remedy the evil. Such schools would well supply the daily deficiency, and bring religion into contact with the youthful mind in a hopeful and effectual way. Many parents, who make no pretension to piety, prefer to have their children taught religion in schools. But, however diverse might be the wishes of such parents, the fact of their acknowledged incompetency to teach their children the things pertaining to God, creates the obligation on the part of the Church to attempt to accomplish the object in some other way; and no way is so effectual as schools, imbued with the spirit and principles of religion.

4. This leads to the remark that *all experience* shows the insufficiency of other agencies, and the value of the one under consideration. All churches, even with all forms of error, have depended, in teaching religion, on the school as an essential means of sustaining their influence and life.

The former reports of the Board of Education\* have shown the universal sentiment of Christendom in favor of religious schools. The consistency of the present argument requires a simple allusion to the fact, that, from the early periods of Christianity, religion and learning went together in the places of public instruction; that during the middle ages the Church, even in its corruption, was the depository of knowledge; that at the Reformation, Christian schools, academies and universities sprung up in Germany, Switzerland, France, Holland, England, and Scotland, in homage to the revival of religion and in aid of its more extensive diffusion; and that from that time to the present, the different branches of the Church of Christ, with a few exceptions in this country, have always considered the inculcation of religion in schools an important part of church policy. The Presbyterian fathers in all lands

\* Especially the Report of 1848.

have always adopted this policy. One of their characteristics has ever been their attention to religious training at home and in schools. So intimate is the relation between religious education and the prosperity of the Church, that it is scarcely conceivable that the cause of religion should permanently flourish in the midst of an educational system that disowns the truth of God, upon which the well-being of society rests. The almost universal use, made of public institutions in the nurture of the rising generation, is at least evidence of their supposed value, as part of the means of Christian evangelization.

One of the old divines\* has well said: "The fathers of Christ's Church in times past, had a singular care and special study for the Christian younglings, that they might be brought up godly, virtuously, and in the knowledge of the laws of the Most High. Unto this end they gave money and lands to find both the schoolmasters and the scholars, and erected and set up schools, that the lambs of Christ's flock might be fed in pleasant pastures of the Holy Scriptures. By this means came it to pass, that the children, trained up in the law of God from their youth, became godly and virtuous, so that as they grew up in age, so likewise they increased in godliness, knowledge, virtue, and goodness: which thing would God it were once renewed in our schools, that our Christian youth might learn to know Christ from their tender age. So should vice decrease, virtue increase, and papistry soon come to an end, and true godliness take root, spring, grow up, bud, flourish, bring forth fruit, reign, rule, triumph, and early have the victory over all other doctrines."

The day-school is unquestionably one of *the powers of society*. The importance, ascribed to public schools by friends of education and political declaimers, is not exaggerated. All the arguments, however, used with such popular effect, only vindicate our Church in her efforts to sanctify an institution, whose influence is thus intense and all-pervading. Christianity rightly seeks the school as a family aid in enlightening the intellect and sanctifying the heart. "If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood, in which permanent impressions are communicated, the hours spent in school are such. If there is any place where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily, common instruction."

III. Adequate religious education can be only given in SCHOOLS WHICH ARE UNDER THE CONTROL OF THE CHURCH. The State and other schools sometimes inculcate religion; but this occurs only under specially favourable circumstances, and even then not often to the desired extent.

\* Thomas Bacon, 1564.

1. One reason why a thorough religious training can only be given to schools under ecclesiastical care is, because in none other can Christians *choose the teacher, or determine the course of instruction*. It is obvious that the character of schools depends altogether upon the matter taught, and the persons teaching. The internal administration of the system is everything for its success. Religion cannot be safely and wisely committed to teachers who have no sympathies with its spirit, and who are strangers to its power. Nor can sacred truth be adequately inculcated, even under religious teachers, when the books of instruction are prescribed by worldly men. Here, indeed, lies the gist of the whole educational question, "Who shall choose the teachers, and regulate the text books?" If the Church, then the character of the schools will be religious; if the State, then it will be secular. This point is well understood in Scotland. There, if anywhere in the whole world, on account of the homogeneousness of the population, a system of national education might be conducted on a religious basis. But our Free Church brethren have many fears about committing the management of schools to the decision of the popular vote. In their judgment, it is far better for their kingdom that a large part of the population should be educated religiously, than that all should be educated without religion, or with only a slight reference to it. Few communities are so pervaded with the spirit of Christianity as to command an evangelical majority at the polls. In the township where the old "Log College" once stood in humble educational grandeur, a teacher was lately compelled to leave the public school, because he insisted on opening it with prayer. In another community, almost exclusively Presbyterian, where an attempt was made to elect the session of a Church the trustees of a public school, signal failure was the result. The friends of Cæsar outnumber the followers of Christ, almost everywhere. There can be no security for religious teaching outside of the Church. Hence the plan, adopted by the General Assembly, is to give the superintendence of the schools to the Church session, who have a general oversight of the young in virtue of their office, and who are the chosen representatives of the people. The guarantee is higher on this plan than on the one in vogue among the old parochial schools of Scotland, where the minister and tax-payers, or heritors, chose the teacher, subject, however, to removal by the Presbytery. The Free Church schools are more upon the plan adopted by our own Church, which recognises her faithful ruling elders as the best superintendents, on the whole, that can be secured, in connexion with the ministers. There can be little question that, if thorough religious education be the aim, the schools must be under the control of the Church and not of the State. Political management is unspiritual in its nature.

2. Even if religion were universally regarded as a proper sub-



ject for the school, the prevalent diversity of opinion, and sectarian jealousy, must prevent the adoption of any efficient system of religious instruction. These difficulties may be principally classed under two divisions; those which arise from the doctrinal diversities of evangelical churches, and those occasioned by infidelity and Romanism. It would be no easy matter to reconcile evangelical Christians to the adoption of a common platform of scriptural teaching. And even if this could be done, what rational hope would there be of an acquiescence in evangelical doctrine by the infidels of all classes, and the unvarying class of Romanists? Even the reading of the Bible in the public schools is becoming more and more difficult, not only on account of the Douay version but of the new Baptist version. In some sections of country, these difficulties do not exist as formidably as in other sections; but it is quite clear that, as a general thing, sectarian differences must necessarily interfere with sound religious culture. The chief obstacle of the British government in introducing a system of national education in England, is precisely here. In that country, public opinion is happily nearly unanimous as to the necessity of teaching religion in schools; but as the Established Church and the Dissenters, now nearly equal in numbers, cannot agree in doctrinal and ecclesiastical views, the form, which government aid has hitherto taken, is that of supporting denominational institutions and those under the management of voluntary Societies. Nothing complicates the whole subject of national religious education so much as the sectarian difficulty.

3. In the third place, in some of the States,—and the number is increasing—a constitutional or legal provision exists against the introduction of distinctive religious teaching in the public schools. Even if religion of a diluted kind were admitted into some of the schools, by a combination of fortunate local circumstances, the popular cry against a union of “Church and State” would render its continuance almost an impossibility. The emigration of a few Papists into such a privileged neighbourhood would be the occasion of a constitutional remonstrance. The subject of religious education, under the control of the State, is far more involved in this country, where there is equal toleration to all, than in those countries where religion is supported by law, and acknowledged after a particular form in the administration of government. The American mind is exceedingly sensitive about a union of Church and State. So far, indeed, is this feeling carried, that many Christian people would prefer the State to omit religion altogether in its schools, except, perhaps, the mere reading of the Scriptures. Our whole political system, from its primary principles throughout the universal spirit of its administration, discourages the introduction into the public schools of the thorough religious instruction demanded by the authority of God. This is a strong statement, but unfortunately it cannot be denied.



4. The argument from the history of our common school system is decisive on this subject. The practical working of a plan affords the best test of its tendencies. What, then, are the lessons on this point derived from the experiment of State education in our country? The successive steps of our progress have been as follows:

*First.* During the period of religious unanimity and zeal the public schools were thoroughly religious. The institutions of New England reflected the piety of their founders. The common school Primer contained the Shorter Catechism and other evangelical lessons. *Secondly.* Then followed a period of decline, in which religious instruction was more and more neglected, but such neglect was acknowledged to be an evil. The conscience of the community was disturbed by the intrusion of the secular spirit; and it was a subject of lamentation with all good men that the training of the rising generation was losing the religious savour which belonged to former times. *Thirdly.* This period was followed by the adoption and gradually increasing extension of the principle that public schools should be confined to secular instruction, and religious teaching be left to parents and ministers. This principle is now very generally adopted; and, with exceptions, becoming, it is believed, more and more rare, the common schools have discarded religion as a part of education. We are now contending for the last remnant of Christianity, the mere reading of the Bible in the schools. In some places, the contest is even to keep out infidelity.

This historical review seems to establish the fact that suitable religious training cannot, in this country, at least at present, be secured in schools which are under the control of the State. Therefore, parochial schools are necessary.

The necessity, however, of having schools under the care of the Church by no means conflicts with the State system.

IV. The two systems of parochial and of State schools may, and ought to, coexist. The one, under present circumstances, supplements the other.

1. The *friends of parochial schools* desire the utmost efficiency to be given to the STATE SYSTEM.

*First*, because there are thousands of children who cannot be otherwise reached. In many districts, the sparseness of population will not admit of more than one school; and in others, the question is, at least, a doubtful one. The State has advantages under such circumstances which should be fairly acknowledged. It is far better that the children should be educated on some plan which brings them all together, and which is practical in common advantages, however small, than that the neighbourhood should be left in ignorance, or be agitated by hopeless contention. In some of the cases supposed, a Christian school might be established on a de-

nominal basis, without creating much opposition; but the general remark will still apply, that without the State system multitudes would remain uneducated,—a result which the friends of parochial schools would generally deplore.

*Secondly*, because secular education, with the minimum of moral and religious instruction, and with other facilities for receiving the latter, is a blessing. Ignorance and debasement commonly go hand in hand. Mental darkness too often intercepts light to the moral faculties. The most hopeless of all communities are those where ignorance abounds, with its attendant ills. The Gospel is hindered in its power by coming in contact with minds incapable of appreciating truth, and of attending to its just conclusions. A great deal has been said, and said truly, of the danger of educating a people intellectually, without regard to their morals and religion. All such statements are strong pleas for Christian schools. But it does not necessarily follow that, in the absence of religion in schools, it would be better, in the condition of our country, to leave the people uneducated. Much religious instruction can be given to the people in other ways than in schools. The children who attend the common schools have generally access to the Sunday-schools of their own denominations, are the subjects of pastoral care and oversight, and sometimes have the benefit of receiving their education through pious teachers. Whilst these incidental advantages come very far short of fulfilling the spirit of the divine requirement on the part of the common school system, they tend to conciliate goodwill, on the ground that at least some religious instruction is imparted in connexion with mental cultivation.

*Thirdly*. Another thing which reconciles many to sustain State education is that, in the present condition of public opinion, the common schools are the only ones for which State patronage can be secured; and, without the aid of the State, the general education of the people cannot be accomplished.

A large expenditure of money is required in sustaining the educational system of a country. The building of school-houses, the support of teachers, and the supply of books, demand an outlay on a great scale. Education is one of those works which calls for an efficient organization. If left to itself, or merely to private exertions, it would fail in executing its enlarged purposes. An organization of the nature of the State has certainly some peculiar facilities for managing this great subject. Its authority over all classes, without regard to denominational distinctions, and its command of the necessary resources, enable it to carry out its plans with vigour. The law of taxation operates kindly in behalf of the poor, by securing for them advantages in common with the rich; and many of all classes are won over to educate their children from the very fact that they contribute to the support of the general system. Universal education, under present circumstances, cannot be carried on without State patronage. And this patronage will only be given

to those schools which are established by State authority, and are under political superintendence. Denominational schools cannot expect to receive support from the public moneys. If sustained at all, they must be sustained by their own resources, according to the recommendation of the General Assembly in the first act on this subject. The American people will never consent to teach denominational peculiarities of doctrine with the public money. The rude attempt of the Papists to grasp the spoils of the State treasury to propagate Romanism has been signally defeated. The public funds can only be applied to the public schools; and hence the education of the masses must be left, as things now are, in this country, to State control.

*Fourthly.* Another consideration which weighs with the friends of parochial schools in supporting the State schools, is that the latter constitute a great system, which ought not to be rashly put aside until a better and more efficient one can be devised. Next to the best plan *desirable* is the best plan *practicable*. If the existing plan be the exponent of the highest good at present attainable, this is a plea for supporting it, provided its influence be not positively injurious. Some evils may be wisely borne, in preference to the hazard of severer inflictions. Providence may yet, in a mode now unseen, infuse into the common schools more religion. As their character depends upon their administration, a spiritual improvement in the administrators, or in the general state of society, may eventually work improvement into the schools themselves. Under any circumstances, it is safe to forbear long with the evils of great public institutions, unless we are prepared to suffer the consequences of their destruction, or to substitute better ones in their place.

For these reasons, it is conceived that the friends of Christian education, however dissatisfied with the present state of common schools in the land, may nevertheless support them on the general plea of the public good. To this remark there may be doubtless exceptions in different States, according to the views of education entertained by Christians, and according to the local administration of the schools.

2. On the other hand, the *friends of the State system* have no reason to oppose PAROCHIAL SCHOOLS.

*First*, because these schools do not owe their origin to hostility to the State system, but to views of Christian duty. Church schools are established for purposes which the State cannot accomplish. Whilst the latter aims only at qualifying its youth to be good citizens of the Commonwealth, the Church aims at preparing them both for the duties of this life and of the life to come. Secular education may, under certain circumstances, be good as far as it goes; but religious education goes farther, and is better. The Church can only discharge her covenant obligations by train-



ing up her children to "serve God and to keep His commandments." Her principles require her to educate religiously, however indifferent others may feel on this point. And not only her principles, but her policy impels her to pursue the course marked out in the Scriptures. The hope of the Church depends, under God, upon the religious training of her youth. She needs in her service pious sons and daughters, pious fathers and mothers. She needs preachers, elders, teachers, labourers in every form; and unless she begins early and perseveres systematically, there is no warrant to expect the supply of her wants. In thus advancing her own interests, she is not hostile to the policy of the State. She may disapprove of many of its arrangements, and regret the necessity which so much excludes religion from its educational plans; but she wishes well to all efforts which enlighten and elevate the minds of the people. Presbyterians have ever shown themselves to be the friends of education. They love light and knowledge; they love schools, academies, and colleges, by whomsoever planted, provided they inculcate no positive error. Presbyterians have had no unimportant share in putting into operation the common school system of the States, outside of New England. One of the members of this Assembly was instrumental in devising the early measures and in framing the first laws for the public schools of New Jersey.\* Another member of this Assembly, as Superintendent of Instruction in the Commonwealth of Kentucky, has done more than any man to systematize and render efficient plans for common school instruction in that honoured State.† Our Church is everywhere known as the promoter of education. Her present position only confirms it. She is for education at any rate; and if the State cannot give education with religion in it, she herself goes forward, on her own resources, for her own children, and for her Master's cause. Her measures are in self-defence, rather than in opposition to the State. Although they necessarily imply some dissatisfaction, it is not of the nature of irreconcilable hostility; nor does it prevent her from co-operating with all other classes and conditions of men in sustaining common schools for the masses. With such a spirit, she claims indulgence in setting up schools of her own, to meet her own peculiar wants, and to do a work which no one can do but herself.

*Secondly.* The utmost extent to which the denominational system can be now carried will leave much ground that can only be occupied by the State. Parochial schools cannot rival or supersede the common schools. There is abundant room for all. At the present time, a large number of private, or select, schools exist within the limits of States which have adopted the common school system. In Scotland, the number of "adventure schools," as they are there called, exceeds the number of parochial schools. There

\* The Rev. ROBERT BAIRD, D.D.

† The Rev. ROBERT J. BRECKENRIDGE, D.D.



is no interference, because all have enough to do. Now, if, in this country, the parochial schools should so far increase as to take the place of the thousands of private schools, no clashing between the two systems would take place; and even if parochial schools were *added* to the number of private schools, the interference would not be for evil. The probability is that denominational education, carried to the utmost limits now practicable, would not, in the progress of our population, close many of the common schools. If every church in the State of New York had a parochial school, the public schools, even on the supposition that their number would be diminished to the same amount, would still be double that of the Church schools. For example: New York has 4084 churches, and about 12,000 common schools. Now, it is quite likely that the latter would not be essentially diminished by the Church schools, if at all. But, granting that the common schools would be thereby reduced to 8,000, which is not at all probable, there would still be a wide field open to the educational efforts of the State. It is probable, however, that denominational zeal could not, under the ordinary circumstances of local position, establish more than half the number of the schools that there are churches in the State. Even if the parochial system were, therefore, in quite successful operation, the relative proportion of its schools in that State would be only 2,000 out of 12,000. The public school system, therefore, has nothing to fear from the Church system. There is plenty of room for both classes of schools, and without any essential interference between them.

*Thirdly.* Denominational schools are not exclusive, and need not be offensively sectarian. In fact, they are open to all denominations. The children of Methodists, Episcopalians, Baptists, and even Romanists attend our Presbyterian schools.\* And where can be found a doctrinal platform less sectarian than the Shorter Catechism? Its doctrines are those of the Reformation, are coincident with the 39 articles of the Church of England, and may be freely taught to Episcopalians, Baptists, Congregationalists, Lutherans, and Presbyterians of every name. The danger of sectarianism is not so formidable as might at first appear. The division of the people into denominations does not prevent them from mingling together in social intercourse, in business connexions and in political parties. Bigotry is commonly the result of ignorance. An educated Presbyterian, however strongly he may be attached to his own form of faith and worship, is commonly charitable towards those who differ from him. Children, thoroughly taught

\* The following is an extract from the Report of one of our parochial schools:

"During these two terms there have been seventy different scholars in attendance. Both parents of twenty-two scholars are members of our Church. Of six others the mothers only are members. The parents of fourteen others are Baptists, Methodists, Congregationalists and Episcopalians. The parents of the remaining twenty-eight are non-professors, and none of them attend worship at our Church except the parents of five children. Thus you see we have an *opportunity* for usefulness."

“the chief end of man,” will not be likely to grow up with an intolerant spirit, and in practices subversive of social harmony. On the contrary, there is every reason to believe that true brotherly love in a community will be *increased by religious education*. The friends of the State system may, therefore, look with friendly feeling on Church schools, as really contributing a large share of kindly influences upon society.

*Fourthly.* Another reason for the co-existence of the two kinds of schools is the healthful principle of competition. Monopolies are not only odious but dangerous. The granting of railroad privileges by the State to a mammoth company is nothing in comparison with the danger of allowing the State to control the entire work of education throughout the length and breadth of the land. A public school system might be made the engine of immense evil. It has the training of a nation at its command; it may dictate its reading and control its current and general opinions. Against dangers, arising from State exclusiveness and the ambition of political agents—dangers which have threatened already one of our Commonwealths—Church schools are, to some extent, safeguards. Even in the details of their administration, they will serve to benefit the common schools. This result is perfectly manifest, with the small experience possessed by our Church in her own institutions. An enlightened lover of the State system should rather welcome than frown upon parochial schools, as affording the means of a healthful competition and assisting to maintain a high educational standard.

*Fifthly.* Let the patriot remember that the advantages of religious education to the State are incalculably precious. The only true foundation of virtue is religion. No kingdom can prosper where Cæsar reigns without God. National prosperity relies upon Christianity as its best support; and, especially in a republic, should all the means and appliances for the promotion of religion be encouraged by every lover of his country. Wherever the truth of God is taught, there virtue receives cultivation and the true graces of patriotism abound. Religious schools, whatever may be said against them, contain the best materials of a nation's strength. They are consecrated to God; they inculcate the teachings of his Word; they are superintended by his servants; they are within the scope of the covenant and promises; their aim is to make converts to Christ; and in thus sanctifying secular education to the highest purposes, they are training for the State its best and most influential citizens. Surely, the advantages of religion to a country are great enough to give encouragement to all the institutions which the Church of Christ can rear for the public good.

*Sixthly.* Another consideration, calculated at least to mitigate the opposition of the friends of the State schools towards denominational schools, is the fact that, in this country, the rights of conscience are guaranteed to all. Every church has a perfect right

to establish schools in which religion shall be taught after its own doctrines and usages. Ours is emphatically a "free country." However far the State may aim at extending the advantages of education, it cannot lawfully interfere, in any form or manner, to put down institutions established by ecclesiastical authority. If the Papists decide to educate their own children in their own schools, they are under the protection of law in so doing. The whole question is one of ecclesiastical policy, which each denomination may settle for itself, and which involves sacred and inalienable claims. Argument may be used against these ecclesiastical arrangements for education; all proper means be employed to convince those who are invested with authority in the matter, to refrain from exercising their privileges; but if a Church prefers to take action for itself, and deliberately adopts the policy of establishing religious schools under its own superintendence, its rights in the case should be duly acknowledged and respected. Whilst it may be generally admitted that no Church has a right to ask the State, in this country, for a share of the public funds in teaching its own denominational peculiarities in the schools, it is clear that every Church is at perfect liberty to embark in the work of education on its own resources. Such an admission should have its due influence in promoting charity.

In view of the considerations adduced, the Board conceive that State schools and Church schools are entirely compatible, and may readily coexist in harmony. If it has been proved, *first*, that religious training is necessary; *second*, that such training must be had in schools; *third*, that it can only be had, to the extent required in parochial schools; and *fourth*, that parochial schools are subsidiary to State schools, and not hostile; then there is a solid basis for a plea of charity and peace on this whole subject.

### THE TRUE EDUCATIONAL POLICY OF THE PRESBYTERIAN CHURCH.

In conclusion, the Board respectfully suggest to the General Assembly whether the true policy of the Presbyterian Church, in reference to education, may not be summarily stated in the following propositions:—

1st. It is our policy to sustain the common schools—where it can be consistently done—and *with the Bible in them*. The principle that knowledge is virtue is delusive and false; but there is more hope of knowledge than of ignorance. Intelligence is good in itself. It may, indeed, be perverted; but it is, nevertheless, in itself a blessing. Health may be misused by a strong man, but health is in itself good. The knowledge, communicated in the public schools, is of great advantage in a country like this, espe-



cially when it exists in connexion with accessible religious privileges. If the standard in the public schools comes short of the true standard of Scripture—as it certainly does—no necessity is imposed upon us to abandon the whole system, but rather to adhere to it in spite of its imperfections. The fact that so little religion is taught in these institutions is a great public calamity; but the calamity would probably be much greater if there were no institutions in which to teach anything. In some localities, however, the condition of the schools may be such as to render it impossible for Christians to support them. Let all be fully persuaded in their own mind.

And here a remark may be made about the importance of exerting more Christian influence in the oversight of the common schools. The school system will undoubtedly degenerate still more if Christians as a body, or ministers as a class, cease from taking an active interest in its management.

The friends of the public schools may lawfully urge the use of the Scriptures, as the text-book common to every Church. Christianity is incorporated into the customs of the people; it is acknowledged in our halls of legislation, in our courts of justice, and in our public and social usages. A great many of the State schools might admit the reading and the studying of the Scriptures, with proper exertions on the part of Christians. The tendency, unfortunately, is the other way; and the question of the *versions* is becoming more and more difficult to manage. But Christians and patriots should, at this crisis, rally with new vigour and perseverance, in order to do *all that can be lawfully done* to keep the word of God in daily contact with the youth of the land.

2d. Another part of the policy of the Church is to resist the Papal invasion of the State treasury for the propagation of Romanism. Free toleration being granted to all sects, special sectarian support by law is a favour inconsistent with equal rights. The Papal claim to a *per capita* share of the educational taxes is unjust, both in its general principle and in its particular application; for it is well known that the Papists contribute to the general fund the merest fraction, so that they aim at nothing more nor less than to grasp Protestant funds to maintain the Romish perversions of Scripture. If any one of the States gives to any one sect particular privileges in education, every other sect has the right to demand the same privileges. But no sect, except the Papal, is intent upon obtaining the public moneys everywhere. In New York, Pennsylvania, Ohio, Michigan, Maryland, and other States, the Man of Sin seems to have organized a simultaneous movement to secure a proportion of State funds for sectarian purposes, a demand anti-republican and illegal in its abstract form, as well as unjust in its basis of apportionment. Presbyterians will unite with Christians of every name, and with all lovers of their country, in



opposing a measure so inconsistent with the civil, religious, and social privileges of the country.

3d. It accords with our true policy to encourage *religious schools and academies under private teachers*, where circumstances favor their establishment. It would, however, be manifestly unwise and incongruous to leave a work like public education solely to individual activity. Even the distribution of tracts and books calls for a public system of colportage. Religious education is the last thing to be committed altogether to private superintendence, however desirable unquestionably to enlist its supplemental aid. There are many places where denominational institutions cannot be so well sustained as private ones. Private Christian enterprise has opportunities of great usefulness in this and in all departments of benevolence.

4th. This leads to the last remark, that it is the policy of the Presbyterian Church to *sustain institutions of learning under her own care*. The right of the Church to educate cannot be questioned. The schools, academies and colleges, reared by our own authority, are upon a religious foundation, suited to supply our own denominational wants, and adapted to promote the public good. Hundreds of youth have already been converted, under God through their instrumentality, and many been brought into the ministry of reconciliation. The advantages of thorough religious nurture concur with other considerations of duty, in urging us to uphold all institutions which God, in his providence, may give us the opportunity of establishing. Our array of parochial schools, small though it be,—far too small—is training up a goodly number of sons and daughters for the highest purposes of life and immortality. Our academies are unfurling their banners at the North, and the South, and the East, and the West, and summoning strong companies of youth to prepare to do their part in the army of the living God. Our colleges adopt the ancient approved course of classical learning, thorough discipline, and religious instruction, and should be sustained on the most ample basis of financial endowment and ecclesiastical patronage. Our theological seminaries, the schools of the prophets, partake largely of the affections and prayers of the Church; and whether established at Bethel, or Jericho, or Gilgal, or Ramah, should possess the confidence of all the tribes, from Dan to Beersheba and from the sea-coast to the farthest borders of the land. In thus rallying around our own institutions, we are true to the faith and practice of our fathers; are loyal to our Church covenants, whilst our attachment to the State is undiminished; we are in a condition to avail ourselves of whatever opportunities of further progress in all the departments of education Providence may offer, and are doing a work which no man has any right to complain of, and which, we trust, our God

will graciously approve and bless. The aim of the Church is the salvation of her children. She jeopardds immortal interests by surrendering education exclusively to the State. Religious training is emphatically her own domain. In the language of an eminent living father of our Church, "So far as human instrumentality is concerned, the resources of the world are found in *the Church of God*. Her scriptures and her ministry, her Sabbaths and her ordinances, her religious training of the young, and her prayers, her bounty, her example, and her self-denying efforts and courage, are the hope of benighted and lost men." If circumstances connected with the existing condition of society render expedient co-operation with the educational movements of the State, it is still, emphatically, the duty of the Church to foster her own schools, academies, and colleges. Religious truth must be assiduously inculcated into the minds of the young. We must openly, faithfully proclaim "God's sayings," "which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

In behalf of the Board of Education.

CORTLANDT VAN RENSSELAER,

Corresponding Secretary.

PHILADELPHIA, May, 1853.

## APPENDIX.

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### ACTION OF THE GENERAL ASSEMBLY.

THE following is the action of the General Assembly on the last Report of the Board of Education.

The cause of education is a great and growing interest in our Church. The extension of this scheme beyond its original designation, so as to embrace the subjects of parochial, academical, and collegiate education, makes it of vast importance. The repeated sanction of the General Assembly to this enlargement of the object, and the growing conviction in our Church and country that religious education is mainly to be secured by denominational institutions, devolves much responsibility upon this Board. So far as the Committee can discover, the Board and its officers seem not only aware of this responsibility, but determined to act up to it. The Executive Committee, and especially the Corresponding and Associate Secretary, seem assiduous in their duties, and deserve the approval and gratitude of the Church. Their affairs seemed to be managed not only in the most systematic manner, but with discretion, energy, and economy; and most happy results are proceeding from their labours.

As the sphere of operations is enlarged, so it is doubtless the duty of our people to enlarge their benefactions, as the Lord blesses them, and afford all the pecuniary means necessary for carrying out these plans which are proposed. While it is more difficult to commend this branch of benevolence to the minds of the people generally than of some other branches of benevolence, yet to persons of enlarged and enlightened views, who have been favoured, in God's bounty, with the means to do it, there seems nothing more appropriate and useful than to bestow large sums in donations and endowments for the purpose of providing the means of education upon a religious basis, for this generation, and those which are to follow after. Let those who pray the Lord of the harvest to send forth more labourers into his harvest, accompany their prayer with corresponding exertions—acts of faith and of beneficence.

The Committee, after considering attentively the Report of the Board, and examining its details, would respectfully recommend to the Assembly the adoption of the following resolutions, viz. :—

1. *Resolved*, That the lamentable dearth of candidates for the ministry in the

Church, while the call both from the Home and Foreign fields is becoming more frequent and pressing, is the subject of serious alarm; involving great responsibilities on all concerned, and demanding in the most urgent manner the immediate and particular attention of ministers, elders, parents, and pious young men; and the Assembly express the opinion that constant and earnest prayer should be made to the "Lord of the harvest," both in public and private, until a gracious answer is given in his holy providence; and that the last Thursday of February next, be recommended as a day of *special* prayer and public instruction on this subject in all our churches.

2. *Resolved*, That this Assembly sanction the alteration of the rule of the Board of Education on the subject of appropriations, so as to allow, under particular circumstances, an increase of the sum above the maximum now granted according to the discretion of the Board.

3. *Resolved*, That the Assembly gratefully record the goodness of God in giving so large a measure of prosperity to our schools, academies, and colleges during the year, and especially in pouring out His Spirit on some of these institutions, to the conversion, edification, and salvation of numbers of their youth.

4. *Resolved*, That the establishment of a High School for the use and benefit of the free coloured population of this country, meets the cordial approbation and recommendation of this Assembly; with the understanding that it shall be wholly under the supervision and control of the Presbytery or Synod within whose bounds it may be located, thus securing such an education as shall promote the usefulness and happiness of this class of our people.

5. *Resolved*, That the effort of the Synod of Arkansas to establish "Makemie College," within its wide and destitute bounds upon the frontier of population, is entitled to the special support of the friends of Christian education; and it is recommended not only to the attention of the Board, but to the efficient and liberal co-operation of all who have it in their power to render it aid.

6. *Resolved*, That the Presbyterian Church has always been, and is now, in favour of the general education of the people; yet whilst the General Assembly cordially welcome and rejoice in all public or private efforts, not anti-Christian, which have this end in view, and which recognise the use of the Holy Scriptures; they still deem it important and necessary to adhere to and extend their own systems of schools, academies, and colleges, as Christian institutions, whose purpose is to bring up their youth in the nurture and admonition of the Lord.

7. *Resolved*, That this Assembly renewedly recommend the objects of the Board of Education, in its various departments, to the patronage of the churches, in such form as each may deem best.



## MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1850.—TERM OF SERVICE WILL EXPIRE IN 1854.

## MINISTERS.

Francis Herron, D.D.,  
 William Neill, D.D.,  
 Joseph H. Jones, D.D.,  
 Wm. Blackwood,  
 Francis McFarland, D.D.,  
 Charles Wadsworth,  
 William H. Green,  
 John Miller.

## LAYMEN.

James Lenox,  
 William Maxwell,  
 James N. Dickson,  
 Stephen Colwell,  
 Jos. P. Engles,  
 Eugenius A. Nisbet,  
 James Dunlap,  
 John J. Bryant,  
 Wilfred Hall.

SECOND CLASS, ELECTED IN 1851.—TERM OF SERVICE WILL EXPIRE IN 1855.

## MINISTERS.

Philip Lindsley, D.D.,  
 David Magie, D.D.,  
 George Potts, D.D.,  
 A. W. Leland, D.D.,  
 C. W. Shields,  
 M. B. Hope, D.D.,  
 Wm. W. Phillips, D.D.,  
 Wm. Chester, D.D.

## LAYMEN.

Daniel McIntyre,  
 Nathaniel Ewing,  
 Thomas McKeen,  
 Humphrey H. Levitt,  
 Frederick V. Krug,  
 Joseph Patterson,  
 Wm. S. Ridgley, M.D.,  
 James H. Fitzgerald,  
 James Blake.

THIRD CLASS, ELECTED IN 1852.—TERM OF SERVICE WILL EXPIRE IN 1856.

## MINISTERS.

John McCluskey, D.D.,  
 S. K. Talmage, D.D.,  
 S. Ramsey Wilson,  
 J. McElroy, D.D.,  
 Wm. L. Breckenridge, D.D.,  
 S. Williamson, D.D.,  
 Phineas D. Gurley, D.D.,  
 Samuel D. Alexander.

## LAYMEN.

Alexander Osbourn,  
 Henry Potter,  
 Samuel Hepburn,  
 Thomas Henderson,  
 J. D. Reinboth,  
 Mark Hardin,  
 Gilbert T. Snowden,  
 Patrick Murphy,  
 Grigsby E. Thomas.

FOURTH CLASS, ELECTED IN 1853.—TERM OF SERVICE WILL EXPIRE IN 1857.

## MINISTERS.

John Hall, D.D.,  
 Nicholas Murray, D.D.,  
 A. Macklin, D.D.,  
 William S. Plumer, D.D.,  
 W. B. McIlvaine,  
 J. McDowell, D.D.,  
 J. N. Campbell, D.D.,  
 Francis D. Ladd,  
 C. Van Rensselaer, D.D., *ex off.*

## LAYMEN.

Archibald Robertson,  
 Singleton A. Mercer,  
 Matthew Newkirk,  
 Joseph B. Mitchell,  
 William Harris, M.D.,  
 William Nisbet,  
 George Sharswood,  
 Andrew Harris.

## OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.

John McDowell, D.D.,

James Dunlap,

Wm. Harris, M.D.,

C. Van Rensselaer, D.D., *Corresponding Secretary*.

Wm. Chester, D.D., *Associate Secretary and General Agent*.

F. D. Ladd, *Recording Secretary*.

William Main, *Treasurer*.

Joseph B. Mitchell,

S. A. Mercer,

} *Vice-Presidents*.

} *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

## EXECUTIVE COMMITTEE.

James N. Dickson, *Chairman*,

William Neill, D.D.,

C. W. Shields,

Wm. Blackwood,

F. D. Ladd,

C. Van Rensselaer, D.D., *ex off*.

William Chester, D.D., *ex off*.

James Dunlap,

Wm. Harris, M.D.,

Alexander Osbourn,

Wilfred Hall,

George Sharswood,

Joseph B. Mitchell,

William Main, *ex off*.

The Executive Committee meet every Thursday, at 3½ o'clock, P.M.

*Letters and Communications* for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academics, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to WILLIAM MAIN, Esq., *Treasurer*, 265 Chestnut Street, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburg; Mr. A. Davidson, Louisville, Kentucky.

*Addresses or Sermons* on the subject of Education, *Reports* of State superintendents, of committees or of trustees of schools, academics, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

## ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education from May 1st, 1852,  
to May 5th, 1853.*

## MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.:	
In their Theological Course, . . . .	\$11,182 68
“ Collegiate do. . . . .	8,093 23
“ Academical do. . . . .	2,691 31
	<hr/>
	\$21,967 22
Refunded Board of Publication, . . . .	396 00
African Fund, . . . . .	87 50

## GENERAL EDUCATION.

Expenditures on account of Schools, . . . .	\$1,281 25
“ “ Academies, . . . . .	3,175 97
“ “ Colleges, . . . . .	3,832 25
	<hr/>
	\$8,289 47
Miscellaneous Fund, . . . . .	181 58

## OFFICE DEPARTMENT.

Corresponding Secretary's salary, . . . .	\$1,800 00
Clerk and Book-keeper's " . . . . .	1,000 00
	<hr/>
	2,800 00

## AGENCIES.

General Agent's salary, . . . . .	\$1,541 63*
“ “ travelling expenses, . . . . .	289 78
Rev. Jas. Wood's, D.D., salary, . . . . .	1,100 00†
“ “ travelling expenses, . . . . .	238 20
Rev. W. Spear's salary, . . . . .	235 00
“ “ travelling expenses, . . . . .	66 87
Travelling expenses of Voluntary Agents, . . . .	39 18
A. Davidson, Treasurer, Louisville, Ky., . . . .	25 00
	<hr/>
	3,535 66

\* For 10½ months.

† For 11 months.

## MISCELLANEOUS.

Printing Annual Report, circulars, &c., proportion to the Ministerial Fund, \$195 47; to General Fund, \$63 98, . . . . .	\$259 45
Part printing Home and Foreign Record, \$105 95; Postage, \$190 62, . . . . .	296 57
Care of Rooms, \$22 00; Stationery, \$35 00; Sun- dries, \$29 08, . . . . .	86 08
	<hr/>
	642 10
Total Expenditures, . . . . .	<hr/>
	\$37,899 53
Of which, Ministerial Education Fund, . . . .	\$29,364 50
“ General Education Fund, . . . . .	8,535 03
	<hr/>
	\$37,899 53

## TREASURY REPORTS.

## I. TREASURY AT PHILADELPHIA.

1853, May 5th.	To Cash paid Ministerial Education Fund,	\$24,307 16	1852, May 5th.	Balance in Ministerial Education Fund,	\$4,052 58
"	" General	8,553 45	"	" General	468 27
"	" African	87 50	"	" African	1,077 86
"	" Teachers'	181 58	"	" Teachers'	110 00
		\$32,929 69			\$5,708 71
Balance in Ministerial Education Fund,			1853, May 5th.	Cash received for Ministerial Ed. Fund,	27,510 24
" General		7,255 65	"	" General,	9,883 64
" African		1,110 36	"	" African	120 00
" Teachers'		28 42	"	" Teachers'	100 00
		10,302 90			37,613 88
		\$43,322 59			\$43,322 59

The undersigned, Auditors of the Board of Education of the Presbyterian Church, have examined the accounts of the Treasurer, J. B. Mitchell, and find them correct, leaving in his hands a total balance of ten thousand three hundred and ninety-two dollars and ninety cents.

ALEX. OSBOURN, } Auditors.  
JAMES DUNLAP, }

## II. TREASURY AT PITTSBURG.

1853, May 5th.	To Cash paid Ministerial Education Fund,	\$3,202 24	1852, May 5th.	Balance as per last report,	\$723 38
Balance,		553 23		Cash received during the year,	3,032 09
		3,755 47			3,755 47

## III. TREASURY AT LOUISVILLE, KENTUCKY.

1853, May 5th.	To Cash paid Ministerial Education Fund,	\$1,730 10	1852, May 5th.	Balance as per last report,	\$42 65
Balance,		260 02		Cash received during the year,	1,947 47
		1,990 12			1,990 12

## IV. TREASURY AT COLUMBUS, OHIO.

1853, May 5th.	To Cash paid Ministerial Education Fund,	\$37 50	1852, May 5th.	Balance as per last report,	\$7 78
				By error,	2 00
				By balance,	27 72
					37 50

The undersigned, Auditor of the Board of Education, having examined the accounts of the Treasuries at Pittsburg and Louisville, as they appear on the books of the Board, find the balances as follows, viz.: at Pittsburg, five hundred and fifty-three dollars and twenty-three cents, and at Louisville, Ky., two hundred and sixty dollars and two cents; and that the treasury at Columbus, Ohio, is overdrawn twenty-seven dollars and seventy-two cents. ALEX. OSBOURN, Auditor.

## GENERAL RECAPITULATION.

	Balances, 1852.	Receipts, 1853.	Total Income.	Payments.	Balances, 1853.
Philadelphia,	\$4,052 58	\$27,510 24	\$31,562 82	\$24,307 16	\$7,255 66
Pittsburg,	723 38	3,032 09	3,755 47	3,202 24	553 23
Louisville, Ky.,	42 65	1,947 47	1,990 12	1,730 10	260 02
Columbus, O.,	7 78	29 72	37 50	37 50	
Ministerial Education Fund,	4,826 29	32,510 52	37,345 91	29,277 00	8,068 91
General	468 27	9,883 64	10,351 91	8,553 45	1,998 46
African	1,077 86	120 00	1,197 86	87 50	1,110 36
Teachers'	110 00	100 00	210 00	181 58	28 42
	\$6,482 52	\$42,623 10	\$49,105 68	\$37,899 53	\$11,206 15



## RULES AND REGULATIONS OF THE BOARD.

## Ministerial Education.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

## I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbytery Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

## FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of \_\_\_\_\_ held at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_ 18\_\_\_\_, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

\_\_\_\_\_, Stated Clerk.

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the Form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

## II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred dollars to theological students and seventy-five dollars to all others.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

## III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Educational Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6 The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

#### IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.



## General Christian Education.

Under the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

### I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

### II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

### III. COLLEGES.

1. Every college applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

### IV. MISCELLANEOUS AND TEACHERS' DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery, 1st, of previous religious training; 2d, of moral character; 3d of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50 per annum.



## CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1853.

THE General Assembly of the Presbyterian Church adopted the following resolution at their last sessions in Charleston :

“ *Resolved*, That the Assembly recognise with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year ; and whilst the churches are invoked to pray without ceasing to the Lord of the harvest for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of *special* prayer for the Divine blessing upon the youth of our land who are pursuing their studies in literary institutions, and especially, that many of them may be called and qualified by the grace of God for the work of the ministry.”

The Board of Education of the Presbyterian Church, with a desire to discharge their duty in the present exigency, and to meet the demand for statistics and information in regard to the state of ministerial education within our bounds, have directed us to prepare a Circular, which is herewith respectfully submitted.

The Board of Education have distinctly called the attention of the Assembly, in their Annual Report for the last few years, to the fact, that there has been *no increase of candidates for the ministry*. In a stationary country, and in a well-provided Church, this condition of things might excite no alarm ; but in a country, advancing in population with such wonderful rapidity as our own, and in a Church which has already about 500 vacant congregations, the subject assumes quite a different and a very serious aspect. Indeed, it is apparent that our Church is suffering great loss from the inadequacy of her present ministerial resources, and that the prospect for the future is still more dark and gloomy. There are hundreds of stations, both in the home and foreign field, whose ungathered harvests must remain the monuments of our faithless cultivation and criminal supineness.

In the Circular, issued a year ago, a variety of statistics were given, to prove that our candidates had not increased during the last ten years. The statistics which follow, are in a new form, and serve to strengthen the conclusion then reached. The tables exhibit the *total number* of theological students at all the Seminaries of our Church for the last *ten years*, and are arranged so as to compare the last five with the preceding five years.

### THEOLOGICAL STUDENTS FOR THE LAST FIVE YEARS, OR FROM 1849 TO 1853.

	1849	'50	'51	'52	'53
Princeton,	150	136	150	137	120
Alleghany,	48	51	43	50	52
Prince Edward,	16	13	13	12	11
Columbia,	19	22	25	32	32
New Albany,	*17	19	23	22	14
Cincinnati,				14	11
<i>Total Theological Students,</i>	250	241	254	267	240

Average number, 250 2-5.

### FOR THE PRECEDING FIVE YEARS, OR FROM 1844 TO 1848.

	1844	'45	'46	'47	'48
Princeton,	119	140	149	165	147
Alleghany,	51	48	56	48	48
Prince Edward,	32	26	21	18	*16
Columbia,	23	25	16	13	20
New Albany,	*19	*18	*13	*14	*15
<i>Total Theological Students,</i>	244	257	255	258	246

Average number, 252.

\* Estimated from the number of *new* students in each year.

These statistics show—*First*, That the average number of students for the last five years is less than for the preceding five. And, *Secondly*, That the number of students for the present year is less than for any year in the whole series. Can such facts be contemplated without surprise, anxiety, sorrow even unto tears, and supplications?

The only hope of the Church is IN GOD. Thither we must look, and look *now*—and *as we have not done hitherto*—before the evil widens and deepens the breaches, and dearth and woe overspread the Church.

The Assembly have appointed a day of *special* prayer. But the great want, it is believed, is in fervent, *habitual* prayer to the Lord of the harvest. The raising up of a ministry of high qualifications, and of sufficient numbers, is one of the last subjects that can dispense with earnest prayer to God. Can there be any *doubt* that the real origin of our difficulties, at the present crisis, is in the deficiency, both in quality and quantity, of private and public supplications for Heaven-sent men?

Allow us, without arrogating the office of instructing others, to suggest, as topics bearing upon the day of special prayer, such as these:

1. The *general* connexion between prayer and Divine blessing. God always invites his people to make known their wants. Praying seasons are hopeful seasons in the spiritual kingdom. In God's general administration, according to the Church's prayers, will be her rewards, in all matters pertaining to growth and prosperity.

2. It is specially hopeful for the Church to pray and labour for *youth*. The covenant, in its wonderful provisions of mercy, has a special intent towards children. "TO THEE and to thy SEED" are the promises. The weakest faith need not stagger here. The vast majority of our communicants are converted in early life. Prayer for youth is always well-directed prayer.

3. Providence has shown the hopelessness of praying for *educated* youth. This topic belongs particularly to the present occasion; and the following facts, occurring within our own department of the kingdom of Christ, illustrate the directness of the Divine answer to the prayers offered in behalf of the youth in Colleges.

CENTRE COLLEGE, KENTUCKY.—Last year, a revival of religion commenced in this Institution, in immediate connexion with the observances of the day of special prayer. The revival resulted in the hopeful conversion of between forty and fifty students. Dr. Young writes thus about the state of religion generally in the College of which he is the President:—"The efforts of His people to rear an Institution, in which His great name might be honoured, and their descendants taught to worship the God of their fathers as their fathers had worshipped Him, have in no other respect been so signally approved by His blessing, as in the repeated and gracious outpouring of His Spirit on the hearts of the students. That wonderful work of grace, which began in 1826, and continued in 1827, which extended to all the congregations of our Church throughout the State, and more than doubled the number of Presbyteries in Kentucky, commenced among the *students of Centre College*, and from that time to the present, *eleven different years have been marked*, in the history of the Institution, by *revivals of religion*. The last of these manifestations of Divine mercy was granted during the present session of 1852, and its visible result, thus far, has been a profession of faith in the Redeemer, on the part of *forty-five* of the students, who have united with the Church."

JEFFERSON COLLEGE, PENNSYLVANIA, was also favoured with a religious awakening of uncommon power, which commenced under similar circumstances. A friend writes:—"Jefferson has been blessed with a precious season of revival. It began on the day set apart for special prayer. It seems to verify the experience of the prophet, that while God's people were calling upon God and confessing their sins, and presenting their petitions, God heard and answered them. About forty-five students of the college have professed a hope, and fifteen others, principally in the Ladies' Seminary, have been hopefully converted. A deep, solemn influence still pervades the Seminary, but the College has disbanded, and

very many have gone forth under deep convictions. Many who had not thought of it, or were undecided, are now looking forward to the study of the ministry. I trust thousands shall rejoice, not only through time, but through eternity's ceaseless ages, and praise God for this revival."

OGLETHORPE UNIVERSITY, under the care of the Synod of Georgia, has a similar history of grace to record. President Talmage writes:—"Whether it arises from the religious character of the teachers in such Institutions—or the early training of the pupils that resort to these places—or to the facilities to introduce religious instruction—or to the special prayers of the Church—or to all these combined—this Institution has enjoyed a remarkable number of precious revivals. During the years of 1846, 1847, 1848, 1850, and 1852, the Spirit of God was poured out in copious measures upon the pupils, and, at the close of several college years, nearly the whole number had become hopefully pious.

"The revival during the past winter afforded a most striking and encouraging instance of direct answer to prayer. It began on the night of the last Thursday of February, the day set apart for the annual concert for prayer in behalf of colleges. After public service in the chapel during the day, the pious students appointed a special prayer-meeting in one of the recitation rooms at night. To their wonder and delight, a large number of their fellow-students were present, who were not in the habit of attending such meetings.

"There had been, up to that hour, no special indications of the presence of God's Spirit. At that meeting, however, whilst engaged in singing, prayer, and reading the Word, a powerful influence came down upon them, and the whole assembly was bathed in tears. Worldly professors were smitten with remorse; careless sinners were pricked to the heart; and one that had been sorrowing under conviction for sin, found hope in Christ. From that night, a series of daily religious meetings were kept up for weeks.

"Of the senior class, consisting of fifteen, *all but one* professed a hope in Christ. Of these, a large majority have selected the Christian ministry as their chosen work. A spirit of self-consecration, and an interest in foreign missions, have been awakened, throughout the institution, which promise happy results."

MIAMI UNIVERSITY, OHIO.—Dr. Anderson, the President, writes:—"We had a very precious revival of religion in our Institution" just after the day of special prayer, which was the means of bringing about fifty young men to the acknowledging of Christ. "There are now in this Institution about one hundred professors of religion, of whom sixty or seventy are looking forward to the ministry."

HANOVER COLLEGE, INDIANA.—This Institution has enjoyed a high degree of religious prosperity. During the year 1851, God poured out his Spirit in a remarkable manner, in connexion with the exercises on the last Thursday of February. At that time, out of one hundred and fifty young men, one hundred and twenty were professors of religion; and out of the Senior Class of twenty-two, no less than thirteen were seeking the ministry in home or foreign fields.

These facts are precious testimonies to the willingness of God to answer prayer in behalf of *educated youth in institutions of learning*. Sister institutions in different parts of the country, as Princeton, Hampden Sidney, Washington, Lafayette, Oakland, Williams, Amherst, Yale, Jacksonville, Crawfordsville, Marietta, Middlebury, &c., have had equally strong evidences that God hears and answers prayer, and blesses our young men with grace and peace.

4. Prayer for *ministers* has a *divine warrant*. It is the subject of an express command, and is imperatively binding upon the Church throughout her days, her Sabbaths, her years, and her generations. Prayer brings the Church to God. Here is the stimulant of hope; the secret of power; the pledge of a blessing: "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." Many a precious youth has been prayed into the ministry. The Spirit works through instrumentalities, and according to his sovereign good pleasure; and there can be no doubt that the names of multitudes of faithful heralds of salvation are recorded as *Samuels, heard of God*. A large number have entered the ministry, who were converted in college revivals; others have been



the subjects of daily prayer by parents and friends; and all have been more or less commended to God's grace by heartfelt supplications.

The neglect of the Church, in not adequately honouring the means placed within her power, is receiving a providential warning, which it is time to heed. The Board of Education reiterate the conviction, that the present state of things in our Church affords real ground of ALARM. Not because God is unwilling to hear—blessed be His name for His mercy, patience, and abounding grace!—but because so little prayer, and prayer of the right kind, is offered for the ministry—so little anxiety is felt by the Church at large on the necessity and means of its increase—so little consecration of children to this great work, and earnest training of them for it—so much worldliness and wealth-grasping—so much love of ease, and minding of our own things, rather than the things of Christ: these are the grounds of alarm. It is not, perhaps, too much to say that our Church needs a reformation on the whole subject of her interest and her efforts in the perpetuation of the ministry. An annual prayer on a special occasion does not, will not, cannot meet the exigency. Ten years of stationary statistics afford a sad commentary on the general delinquency of prayer and labour throughout our bounds. Lord, revive us! revive us in the midst of these years! An awakening in every congregation—an awakening throughout the whole Church—is to be devoutly sought. If it be begun in the matter of PRAYER, it will find work in all the appropriate instrumentalities of training and instruction, which are bound up by the power of God in the answer.

Whilst prayer, heartfelt and persevering, is the main duty to be insisted upon in the raising up of a suitable and numerous ministry—prayer, as the means of securing God's favour, and of leading to all right action—we cannot close this circular, without a brief appeal in behalf of *the education of the youth of the Church in Christian institutions*. Is it not an inconsistency to pray to God to convert our youth, and to bring many of them into the ministry, when these very youth are allowed to receive their public education at schools and institutions where no sound Christian instruction is communicated? The Board are thoroughly persuaded that neglect at this point is one of the bad signs of the times. The evil of an irreligious, or a non-religious education, if it cannot be otherwise corrected, calls for schools, academies, and colleges, *under the Church's own care*. In the providence of God, the Board of Education have received, for the present year, a donation of five thousand dollars, applicable to the establishing and sustaining of parochial schools. Such institutions, as well as academies and colleges, *where the truth of Christ is taught by Christian teachers*, have an important bearing on the increase of members, and of ministers in the Church. The attention of Sessions is earnestly invited to the consideration of this subject, as their circumstances may require.

It may be added that our Church has now an array of Theological Seminaries, generally well endowed, which can afford facilities for the education of a very large number of candidates: but the great difficulty is, that candidates do not present themselves, in the proportion of our ability to train them for their office. Here is the want; and where is the relief? Just where it was in the days of Christ. "The harvest truly is great; but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

Trusting that the special prayers of the last Thursday of February may be perpetuated in the habitual prayers of the Church, and that a rich blessing may be poured out from heaven upon our own and sister Churches, so that many of the youth of the land may be called and qualified by divine grace for the work of the ministry.

We are, fraternally, yours,

C. VAN RENSSELAER,  
WILLIAM CHESTER.

In behalf of the Board of Education of the Presbyterian Church.



## A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

*Issued by the Board of Education of the Presbyterian Church.*

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,  
February, 1853.

DEAR BROTHER IN CHRIST:—It is our earnest desire, in this pastoral letter, to assist the reflections which may naturally arise in your mind, on the day of special prayer, from the inquiry, “*What can I do to increase the number of candidates for the ministry, in the Presbyterian Church?*” Such an inquiry is obviously in accordance with the spirit of the observance, recommended by the Assembly, and with a true sense of your own responsibility.

1. Permit us affectionately to specify, as an instrumentality bearing upon this subject, the *influence of your personal example*. A holy life is the crowning excellence of the Gospel plan. It is an argument priceless and irresistible for everything good. The best recommendation to others of the sacred profession you are aiming to enter, is your own appreciation of it, as indicated by a holy walk and conversation. A candidate for the ministry influences, for good or for evil, the opinions and purposes of others. This influence, generally an unconscious one, is both extensive and efficacious, and needs the careful supervision of the inward principle of spiritual religion. How precious is the example of a classmate, or friend, of eminent piety, in keeping before your mind the responsibilities of the Christian ministry! His very presence excites awe and reminds of heaven. His life is an argument for his profession. Wherever he goes, he will give a favourable representation of its claims; and commend the pursuit, which he has felt called of God to engage in.

On the other hand, the prejudice which an unsuitable, indiscreet, or godless candidate may excite against the ministry, can never be portrayed in human language. As a matter of fact, such a prejudice has been engendered in many a neighbourhood. Failures are injurious to an extent far exceeding the computations of the delinquent, and are followed by a desolation which it is always easier to create and to extend than to repair. Failures are not properly limited to those candidates who cease to study for the ministry, and who turn off into other professions. Some who persevere in their preparatory studies do more evil to the ministerial ranks than those who have deliberately changed their course. Every candidate *fails* in an important sense, when he produces the impression that he is undervaluing the solemnity and responsibility of the sacred office, or has inadequate qualifications for the discharge of its duties. The world, indeed, is prone to censure severely, and is often uncharitable in its criticisms; and yet, on the whole, its estimate of character is more apt to be too favourable than the reverse. And even if a want of charity were the general characteristic of its decisions, this very perversity would constitute a plea for Christian watchfulness and prudence. A careless word, a hasty temper, and, much more, a guilty act, on the part of a candidate, may fatally impair, in the minds of others, the authority and dignity of the sacred office itself. It is thus possible for a young man, who has not the requisite qualifications of piety, or of intellect, by entering the ministry himself, to keep others out of it. There is unquestionably great need of high personal character, in order to exalt the profession, in the midst of a wicked and gainsaying generation.

Some of the best friends of our Church have expressed their fears lest a too easy access to the ministry, through the system of benevolent aid extended to students, may not have impaired its general character and usefulness, as well as its numbers. Whilst the Board of Education have no evidence of the justice of this apprehension, it is their duty to take warning from every friendly suggestion, and to endeavour to “*stir up the pure minds*” of the young brethren under their care, on all suitable occasions, and in reference to all proper topics of exhortation. High personal qualifications are necessary conditions in keeping the operations of the Board free from reproach. The evil of encouraging improper

candidates extends into the very heart of the prosperity of the Church. Nor is it the least of its results that it reacts against the increase of the ministry.

We, therefore, tenderly invite you to consider the connexion that exists between your own character, and the efforts of the Church to call the attention of her pious youth to the ministerial office. One of the best ways in which you can effectively co-operate in these efforts, is by presenting an example of what a minister ought to be. Let your light shine. Let the graces of your Christian character unite with the dignity of the office, in pleading for good-will toward it. An old writer has said: "That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful and serious, and hastening to be alone." So that is not the best candidate who makes the greatest impression for ready wit, and polished manners, and deepest intellect; but the one who has most of the love of Christ in his heart, and who adds to the acquisitions of learning the force of a religious character, that represents truth and grace to men.

2. A candidate for the ministry may assist in increasing the numbers of his profession by *judicious intercourse with pious and promising young men*. The amount of ignorance prevailing in the Church, on the nature of a call to the ministry, its claims, its wants, &c., is not inconsiderable. There are comparatively few means of instruction, and the subject itself has its mysteries and sacred difficulties. You have yourself felt the need of friendly counsel in solving its cases of conscience; and perhaps your mind was first called to consider the matter through the timely exhortations of some one who was interested in doing good. Is there no pious young man within your circle, of the right qualifications, whom you could reach in a similar way? The influence of a good, serious talk may form and shape his whole future life. Or a letter, addressed to him, may not be without its effect.

There is undoubtedly need of great prudence in introducing and in pressing such a subject. Mischief may be often done, instead of good, in urging young men to become candidates; and even the way of proposing and arguing the claims of the ministry may be repulsive and do harm. But God gives wisdom to those who love Him and who ask for it. When the heart is right, the language is not often wrong. Friendship sanctions, and religion enjoins, the duty of social exhortation; and it is impossible to estimate the good which may be wrought by the timely use of providential opportunities in addressing the mind and conscience. A word, spoken in season, is good. So is a book lent;—often better than an argument, or than a personal conversation of any kind. But the two go well together. You may do an important service for Christ by calling the attention of a friend to this solemn subject through the various channels open to judicious, Christian intercourse.

3. Another mode of promoting the objects of the day of special prayer, is by *labouring for the conversion of the impenitent*. You have special opportunities, as a candidate for the ministry, of doing good to the souls around you. If in an institution of learning, or its vicinity, where youth are living "without hope and without God in the world," you can have access to at least some of them, with the prospect, under God, of imparting spiritual blessings. No harvest-field has so rich a soil as a college vineyard. The conversion of educated youth, more than any other class, seems, in Providence, to redound to the advancement of the kingdom of Christ. With cultivated gifts and active zeal, prompt in service and influential by position, they are fitted to do important work under the guidance of the Holy Spirit. Some of them, in the common course of Providence, may be led to enter the ministry; and others, by a religious life and influence, may contribute, more incidentally but still effectively, to the same result, in their day and generation. No one has lived in vain who has been the instrument of leading an educated young man to the cross of Christ.

Without confining our remarks to institutions of learning, we may say, more generally, that in proportion as religion flourishes anywhere will the ministerial ranks be ordinarily supplied. Whatever agency, therefore, you may have in quickening the Christian graces of others, has a bearing upon the matter before us. The mysterious connexion of causes with remote events need not impair our faith; on the contrary, its certainty is encouragement for persevering zeal. Every effort, put forth to do good to the souls of men, will have some influence—it may be *great* influence—in bringing labourers into the vineyard. Be "always

abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

4. *Prayer* is a means enjoined by the Lord of the harvest, and open to you as to all. You have access to the throne of the heavenly grace, and are urged to come to it with special supplications. The harvest of the world has an interest in your petitions. Endeavour to pray with an intelligent conviction of the wants of dying millions, of the adaptation of the gospel to save them, and of the scarcity of labourers in the field. Pray, as though momentous interests were depending upon your fidelity; as though your own unutterable pleadings were conditions in the procurement of the blessing. The great deficiency of the Church is in her prayers. And yet here, under God, is her hope. Her dependence is her strength.

It is a great privilege for all God's people to invoke in an especial manner His blessing upon the youth of the Church. The simultaneous offering from so many hearts is well calculated to stimulate each to holy fidelity. If any prove negligent in this great duty, dear brother, let it not be you! Let youth pray for youth! Let a sense of your own gracious privileges make you earnestly solicitous to have others partakers of them also. Be drawn towards those of the same period of life, in affectionate sympathy, and Christian longing for their welfare. They are part of the harvest of which Christ is Lord. They are sheaves to be laid upon his altar. Our impenitent youth should be remembered before God. Their immortal destiny has a dependence upon what we do, and how we pray. Solemn thought! Let it dwell in the mind along with the memories of a Saviour's love.

5. One more reflection is worthy your consideration, in answer to the inquiry, "What can I do to promote the objects of the day of special prayer?" We beg you to resolve to keep the increase of the ministry near your heart, when you enter upon the *active duties of your profession*. If ministers do not give a sufficient prominence to this topic, their hearers will not take a sufficient interest in it. Without implying anything beyond ordinary imperfection in the present generation of ministers, we may rightly exhort you to magnify your office more, by labouring with greater zeal for its perpetuation on a scale of elevated character and of increased numbers. Pray *statedly* in public "to the Lord of the harvest to send forth labourers into his harvest." *Preach up* the subject with earnestness, discretion, and solemnity. Converse with parents about dedicating their children to God with the unreserve of Hannah. Cherish the young, who may become Samuels and Timothys in Zion. See that a Christian school is established, for their nurture in the Lord, as well as for their instruction in knowledge. And in every wise way keep the ministry high in the thoughts and esteem of the people.

Thus aiming at doing your whole duty, and fortifying yourself beforehand for its performance, you may be permitted, in Divine providence, to see one, and another, and another, of the choicest youth in your congregation, offering themselves for the work of the ministry unto Him who calleth whom and how He will.

With these suggestions, which we hope may be profitable in assisting your meditations on the subject indicated by the observance of a day of special prayer, we commend the whole matter to your candid consideration.

The dearth of candidates at the present time gives an emphasis to whatever of truth may be contained in this communication.

Praying that you may be strengthened with all might by the Spirit in the inner man, and be enriched in all utterance and knowledge, and thoroughly furnished unto all good works,

We are your friends and fellow-servants in Christ,

C. VAN RENSSELAER,

WM. CHESTER,

In behalf of the Board of Education of the Presbyterian Church.



## CHARTER OF THE BOARD OF EDUCATION.

*To all to whom these Presents shall come:*

Know YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Education*, composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to poor and pious young men of good talents, to procure a liberal education, as preparatory for the Gospel ministry in the Presbyterian Church; and whereas, the aforesaid Board of Education labours under serious disadvantages, as to receiving donations and bequests, and as to the management of funds intrusted to them for the purpose designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received.

Therefore, Matthew L. Bevan, Stephen Colwell, Joseph B. Mitchell, Joel Jones, Alexander W. Mitchell, John McDowell, Francis McFarland, Henry A. Boardman, and Thomas L. Janeway, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America*;" and, as such, shall have perpetual succession, and be able to sue and be sued in all courts of record and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods, and chattels, and all kinds of estate which may be demised, bequeathed, or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices for one year from the date of this incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Education, at such times, and in such way and manner, as shall be provided by the said General Assembly of the Presbyterian Church in the United States of America: Provided, that not more than one-third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors, shall, subject to the direction of the said Board of Education, have full power to manage the funds and property committed to their care, in such manner as shall be deemed most advantageous, not being contrary to law.

*Pennsylvania, ss.*

Enrolled in Charter Book No. 6, pages 442, 443, and 444, containing a record of acts incorporating sundry religious, literary, and other charitable institutions.

Witness my hand and the seal of the said office at Harrisburgh, this 18th day of February, A.D. 1841.

(Signed)

*Secretary's Office.*  
FRANCIS R. SHUNK,  
*Secretary of Commonwealth.*

## AMENDMENT TO THE CHARTER.

2. That the Trustees of the Board of Education of the Presbyterian Church in the United States of America be and they are hereby authorized and empowered to take, receive, and hold to them and their successors for ever, lands, tenements, hereditaments, moneys, goods, and chattels, and all kinds of estate which may be devised, bequeathed, or given to them, for the purpose of aiding Schools, Academies, and Colleges, or the cause of Education generally: Provided, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of five thousand dollars.

Approved, the tenth day of April, A.D. one thousand eight hundred and fifty-two, as the same remains on file in this office.

In testimony whereof I have hereunto set my hand and caused the seal of the Secretary's office, to be affixed at Harrisburgh, the second day of August, A.D. one thousand eight hundred and fifty-two.

E. S. GOODRICH,  
*Deputy Secretary of the Commonwealth.*

[SEAL.]



## FORM OF A QUARTERLY REPORT

*For Teachers of Schools, Principals of Academies, and Faculties of Colleges and Theological Seminaries.*

In using the following form, 5 may be considered *medium*; and the different grades above and below mediocrity may be marked from that point by the several intervening numbers up to 10, and down to 1;—the former (10) indicating the highest grade, and the latter (1) the lowest. Persons making Reports are respectfully desired to take pains in marking the grades, as questions of importance often turn upon them. If a system for marking grades in scholarship, is adopted in the Institution, let it be added to this form, or placed under the head of Scholarship. If preferred, the grades may be designated by the words *high*, *medium*, and *low*.

NAMES.	Piety, what grade.	Eloquence, what grade.	Talents, what grade.	Diligence, what grade.	Scholarship, what grade.	Economy, what grade.	Prudence, what grade.	Zeal, general influence, and enterprise, what grade.	Health.	Whether they can be consistently recommended for continued patronage.	Reduction of appropriations or otherwise.

[This Report should never be seen by the Candidate.]



THE  
Sixteenth Annual Report  
OF THE  
BOARD OF FOREIGN MISSIONS  
OF THE  
PRESBYTERIAN CHURCH  
IN THE  
UNITED STATES OF AMERICA.

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PRESENTED TO THE GENERAL ASSEMBLY IN MAY, 1853.

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1853.

EDWARD O. JENKINS, PRINTER,  
114 Nassau Street, N. Y.



# SIXTEENTH ANNUAL REPORT.

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THE BOARD OF FOREIGN MISSIONS submit to the General Assembly of the Presbyterian Church the Report of the Executive Committee, as their Report of the Foreign Missionary operations of the last year.

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## REPORT OF THE EXECUTIVE COMMITTEE.

SINCE the last meeting of the Board, the Rev. John Byers, of the Shanghai Mission, Mr. Moses S. Coulter, of the Ningpo Mission, Mr. Edward M. Donaldson, and Mr. Gilbert T. Snowden, members of the Board, have been removed by death.

### FINANCES.

The receipts from all sources, as stated in the Treasurer's Report, have been . . . . .	\$153,268 83	
To which add balance of last year, . . . . .	586 58	
	<hr/>	\$153,855 41
The expenditures, as shown in the same Report, have been . . . . .		153,236 44
		<hr/>
Leaving a balance in the Treasury of . . . . .	\$618 97	

As heretofore, a large amount of clothing has been received from the ladies of a number of the churches, which have been acknowledged in the publications of the Board. The supply, though liberal from the churches from which they were received, falls far short of the demand

for these indispensable articles, for the missions and schools in Africa and among the Indians.

The American Bible Society and the American Tract Society have furnished Bibles, Books, and Tracts for the different missions.

### PUBLICATIONS.

The Home and Foreign Record is the organ of the different Boards of the Church. The Board of Publication will report the number of copies printed.

Of the Foreign Missionary, 22,750 copies are published, of which 2,474 are free copies.

Of the Annual Report for 1852, 4,300 copies have been published; and a number of missionary papers.

### MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

#### *To North India.*

Rev. Robert E. Williams.

#### *To Corisco, Africa.*

Rev. George McQueen, Jr.

#### *To the Chinese in California.*

Rev. William Speer, and his wife.

#### *To the Choctaws.*

Mr. R. Lowrie, Licentiate Preacher.

“ J. Harvey Nourse, Teacher, and his wife.

“ R. J. Burt, “ “

“ Edward Evans, farmer, “

Miss Mary Jane Hagaman.

#### *To the Chickasaws.*

Miss Mary Jane Burns.

“ Maria Shellabarger.

“ Anna M. Turner.

“ Mary J. Wilson.

#### *To the Otoes and Omahas.*

Mr. James C. Dillett, Teacher.

“ David J. Jones, farmer, and their wives.

Miss Mary J. Woods.

#### *To the Creeks.*

Mr. Alexander McEwen, farmer.

## AGENCIES.

The Rev. William S. Rogers has continued his labors as an agent, in the Synods of Cincionati, Indiana, Kentucky, and Tennessee. He is the only agent of the Board whose time has been employed for the whole year.

The Rev. Francis P. Monfort continued in the agency for eight months, in the Synods of Northern Indiana and Illinois.

The Rev. William H. McAuley, for eight months, in the Synod of Alabama.

The Rev. James Wilson, for seven months, in the Synods of Ohio, Memphis, and Missouri.

In nine of the Atlantic Synods, and in the Synods of Pittsburgh and Wheeling, the Board have had no agents for the whole year. In some of these Synods, as will be seen from the tabular statements in the appendix, the receipts have fallen off from what they were in previous years. In others, there has been an increase.

## Missions among the Indians.

## CHOCTAW MISSION.

Rev. Alexander Reid, Rev. John Edwards, and their wives. Mr. Reuben Lowrie, Licentiate Preacher. Mr. George Ainslie, Mr. J. Harvey Nourse, Mr. R. J. Burt, Teachers, and their wives. Mr. Edward Evans, Farmer, and his wife; Mr. Truman Judson, Assistant. Miss Elizabeth Morrison, Seamstress.

Several changes have taken place in the force of the Mission during the year. Mr. Balentine and his wife, and Miss Thompson, have been transferred to the Chickasaw Mission. Miss Hagaman has been united in marriage to Mr. Ainslie. Mr. Dwight, who for a part of the year acted as Interpreter, withdrew from the Mission in January, much to the regret of his associates. Mr. Betz, owing to the weak health of his wife, was obliged to return home in June. Mr. Turner spent the summer at the Chickasaw Mission, but owing to repeated attacks of chills and fever, he was obliged to return home in August.

One of the Secretaries of the Board visited this and other of the Indian Missions in May and June last, and his report was published in the Home and Foreign Record of September.

The session of Spencer Academy closed in July, and the usual examination gave much satisfaction to the trustees and friends of the Institution, as well as the parents of the pupils. The number of scholars during the session varied from one hundred and ten to one hundred and twenty.

The new session commenced in October, but the want of teachers threatened for a time to bring the Institution to a close. Mr. Balentine had been appointed Superintendent of the large female boarding school among the Chickasaws. His experience and business talents, the entire confidence expressed in him by the Indians, and his devotion to

their best interests, made it a matter of much importance to secure his services for this new and large Institution. Miss Thompson was originally appointed to the Chickasaw female school, and until the buildings were finished she had remained at Spencer Academy, teaching with much success. But two teachers remained, Mr. Edwards and Mr. Ainslie, and every effort on the part of the Committee to procure additional teachers had failed. The session opened with one hundred and thirty boys, and but half the supply of teachers wanted. In these circumstances, Mr. Reid himself, with all his other duties, had to take charge of a large portion of the boys. Early in November, Mr. Lowrie reached the mission. It being doubtful whether his health will stand the summer in the south-west, his appointment was a temporary one, to meet the pressing wants of the Institution. His assistance was of much service, yet still the want of a fourth teacher required Mr. Reid to continue in charge of a portion of the boys till more teachers would arrive. The Committee are thankful to be able to state that Mr. Nourse and Mr. Burt, two experienced and qualified teachers, have left for this field of labor.

The health of the mission families, with the exceptions already stated, and of the scholars, with few exceptions, has been mercifully continued during the year. Stated religious services are maintained at the mission on the Sabbath, and, as far as practicable, in the adjoining settlements. Every care and labor is bestowed in the instruction of the scholars, and special prominence is given to their religious training.

The frequent changes of the boys is still a serious evil, and the improvement in this respect is not equal to what was expected. However anxious the parents may be to have their children in the school, many of them remain at home for the slightest causes. The boys also will often take offence where the teacher is doing everything to promote their best improvement, and leave the school. This is, perhaps, the most discouraging aspect of the whole system, and greatly tries the faith and patience of the missionaries.

The following extracts from the Report of the visit to this mission, referred to above, may be properly inserted here:—

1. In every part of the Choctaw Nation, where there is a settlement of people, the urgent cry is for a missionary and a school. Some of these settlements are small, others consist of a large number of families. This people greatly need instruction, both as to things of this life and the life to come. These poor families, scattered on their lonely farms, though possessing a country rich in soil, healthy, and well watered, cannot elevate themselves. As the fathers and mothers are, so, if left to themselves, will their children be. Some three or four missionaries at least, to occupy the principal points, are at this time most urgently needed. But their entire wants can only be supplied by their own educated sons and daughters. Hence the vital importance of the system of education and religious instruction now carried on by the several religious societies; and especially the importance of Spencer Academy, which receives scholars from every part of the Nation.

2. Their studies in the school are conducted in English, but in their religious instruction their own language is freely used. Most of the boys when they first come know nothing of English, but they know their mother tongue, and the truths of the Gospel are thus at once brought in contact with their minds through



it. In thus using it they attend to instruction without weariness. In no school or seminary that I have ever seen is the same amount of care and labor bestowed on the pupils; and I never saw the same number of boys together so civil to each other, so pleasantly obedient to their teachers, and so punctual in their attendance, whether for meals, or for school, or for work.

3. After a careful examination of these boys, during a part of four days, I became fully satisfied that their minds and intellects are fully equal to those of white boys. At first, as they have a new and difficult language to learn, it must be taken into the account, when comparing their progress with others. It is a pretty difficult task for a boy, just from the woods, and unused to think at all, to learn to speak and read, and especially to spell correctly our difficult language. Yet, in the circumstances and relative position of this people, this acquirement lies at the foundation of a practical and useful education. When this is mastered, the Choctaw youth, under equal advantages, will not fall behind the youth in the United States, and in some things, as in public speaking, they will be found in advance.

6. Towards an agency so powerful for good, it is not to be expected that Satan will be idle, and hence the solemn duty of the Church to remember these boys, and these self-denying missionaries, at a throne of grace. No good will follow these labors, without the Divine agency of the Holy Spirit. If the Church puts her trust in the piety and zeal of her missionaries, or in the wisdom of her plans and principles, she will certainly be disappointed. But if she asks in faith for the gifts and graces of the Holy Spirit, she will as certainly not ask in vain.

#### CHICKASAW MISSION.

WAPANUCKA.—Rev. H. Balentine, Mr. James S. Allan, and their wives; Mr. John C. McCarter; Mr. L. W. Davis; Miss F. K. Thompson; Miss Hannah M. Green; Miss Mary Jane Burns; Miss Maria Shellabarger; Miss Anna M. Turner. BOGGY DEPOT.—Rev. A. M. Watson, and his wife; Miss Mary Jane Wilson.

Mr. and Mrs. Balentine and Miss Thompson from the Choctaw Mission, and Miss Green from the Creek Mission, reached Wapanucka before the first of October. The buildings were then so far completed that the school commenced with forty scholars. This number was all that could be received till more teachers could be obtained. For several months, every effort made for this purpose failed of success. For a time the Committee were almost discouraged. But they are gratified in being now able to state that this difficulty has been almost removed. Three other experienced female teachers have been received and sent out; Miss Burns and Miss Shellabarger left Cincinnati on the tenth of December, and reached the mission in January. Miss Turner left in April, and would arrive in May. One female teacher is yet wanted for this Institution.

The accounts from the school since it opened are encouraging. All are contented and cheerful, and have already become attached to their teachers. The number of pupils will be gradually enlarged until one hundred shall be privileged with the best instruction. A favorable beginning has been made, and the blessing of God upon the labors of the Superintendent and his assistants, and those pious and qualified female teachers, who have so cheerfully gone out to assist in bestowing upon their own sex the blessings of civilization and Christianity, "will cause this land that was desolate to become like the garden of Eden, and the waste and desolate places to become inhabited."

The General Council of the Chickasaws, in October, 1851, passed a

resolution requesting the Board to take charge of a boys' school, to contain one hundred scholars. After full consideration the Committee agreed to accept the offer, on certain conditions, which were submitted to the Council at their meeting in October, 1852. For reasons which the Council did not explain, they referred the subject to the next annual Council, stating that then its merits should be fully taken into consideration. The question, therefore, of the boys' seminary is an open one, and must be decided in view of existing circumstances, when the subject is again considered. In the mean time the year can be profitably spent in finishing the out-buildings of the female seminary, and in opening and improving the farm.

*Boggy Depot.*—Mr. Watson has four places for regular preaching, one of them at the Boggy Depot, where he resides with his family. He meets with much difficulty in obtaining a suitable interpreter. He is making progress in the study of the native language, which, when acquired, will add greatly to his usefulness. His field is one of much labor, but he is much encouraged by the attention of those to whom he is thus permitted to preach the gospel. This beginning of his labors in the wilderness cannot be other than a day of small things, yet he has had evidence that his labor has not been in vain. At his first communion, three native members were added to the church on profession of their faith. At the Depot, a spirited effort is making by the congregation to build a small brick church, which is well advanced, chiefly at their own expense.

A day school, for a part of the year, containing eighteen scholars, has been taught by Mrs. Watson, and she also teaches three girls, who board in the family, at the expense of their parents. Miss Wilson has been sent out to take the charge of this school. From the trial made thus far, its prospects of usefulness are encouraging.

Although the Chickasaw Nation is small, it affords facilities for missionary labor, extending far beyond its own limits. Its position is in advance of all our other missions. The fertility of its soil, with proper direction, will ensure the means for further extension of the great work. The large Indian tribes to the south and west, now lying in "the region beyond," can be reached from this point with great advantage; and thus, in the establishment of this mission, another step has been taken to carry out the glowing and impressive admonition of the prophet,—“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.”

#### CREEK MISSION.

*TALLAHASSEE.*—Rev. Robert M. Loughridge; Mr. Wm. S. Robertson, and his wife; Mr. Alexander M'Ewen, farmer; Miss Clara W. Eddy; Miss Nancy Thompson; Mrs. Elizabeth Reid; Miss Mary Lewis, Assistant Native Teacher.

*KOWEATL.*—Rev. Wm. H. Templeton; Miss C. M. Workman; Miss Keziah Anderson, Assistant Native Teacher.

Several changes have taken place among the laborers at these two stations during the year. As mentioned in the last report, Mr. Ram-

say was obliged to leave the mission in May last, on account of the state of Mrs. Ramsay's health. In June, the connection of Dr. Junkin with the Board was dissolved by mutual consent. He resides near Tallahassee, and his services, when needed, are available for both stations. The residence of a pious and able physician among the Indians is of great benefit to them, as it is to the mission families, in cases of sickness. The health of Mrs. Junkin, wife of the farmer and steward, has not been good for a year past, and on this account Mr. and Mrs. Junkin returned home in March, much to the regret of the mission. The Rev. A. W. Loomis, and his wife, reached the mission in June, and for a time their prospects of usefulness at Kowetah were good; but in the summer, Mrs. Loomis' health failed so entirely, that she was laid aside from all active labors. There being no hopes that her health would recover in that climate, it was deemed best that they should withdraw from this mission, and with the deep sympathy of the Committee, and their associates, they left the mission on the 1st of March.

In November the health of Miss Bowen began to decline, and as it did not improve during the winter, it was judged best that she should return, at least for a time, to her residence in Ohio, and she left the mission in company with Mrs. Loomis.

Miss Elizabeth Stedham, with the consent of the mission, left her place as Assistant Teacher to finish her education in a female seminary in Arkansas, and Miss Lewis was appointed in her place.

Mr. McEwen set out in April, and is expected to reach the mission early in May.

At Tallahassee, the force is so reduced that in case of sickness of any of their number, some interest of the Institution must suffer. Besides keeping up the stated religious services at the station, Mr. Loughridge preaches in the neighboring settlements as frequently as his other duties will permit. The school contains forty boys and forty girls. Their progress in common education, and in appropriate manual labor, is everything that could be expected. Much seriousness also has existed among the scholars, and eight of them have united with the church during the year. When visited in June last, the state of the school was found to be most satisfactory, as appears from the report already referred to. Twenty-two native members are connected with the church, and year by year their number is increasing. Many of both sexes have received a good common education, have been trained in habits of useful labor, suitable to their condition, and thus have been prepared to become useful members of the community. Nor is this all. At the last meeting of the Creek Presbytery, David Winslett and Joseph Perryman, formerly pupils in the school, were received as students on probation for the ministry. These two young men act as interpreters also, for which they are well qualified. Other young men also are coming forward, and the prospect of an educated native agency, both male and female, is most encouraging.

The following extract from a late letter from Mr. Loughridge will be read with interest.

When I sat at the Lord's table, with thirty others, most of whom had been redeemed from heathenish darkness, my heart was filled with thanksgiving and



joy, while I looked around and saw the trophies of the Gospel. On my right sat seven of our dear Indian girls, three of whom had just publicly renounced the world, and had been baptized. On my left sat an Indian boy, also a pupil of the school, about thirteen years of age, who united with the church about two months previously; also, two young men, formerly pupils of our school, now acting as interpreters of the preached Word, and who are also pursuing their studies as probationers for the Gospel Ministry, under the care of the Presbytery. Here we saw that our labor was not in vain in the Lord, and that in these ends of the earth the Lord has a people, whom he will save in his everlasting kingdom.

At Kowetah, the church consists of twenty-five native members. During the time Mr. Loomis was at the station, he sustained the religious services on the Sabbath. Mr. Templeton has spent a good part of his time at different places more or less distant. For such labors there is a wide and open door.

Owing to Mrs. Loomis' illness, the boarding school, consisting of forty scholars, the boys and girls about equal in numbers, was continued with much difficulty, until the close of the session, in July. After the summer vacation, the scholars all returned, and entered upon their studies with diligence, and seemed to feel a deeper interest in their privileges than at any time heretofore. For six weeks the school was continued, when Miss Bowen, who had the care of the household matters, was also laid aside by sickness. This made it impossible to continue the school, with the force at the station. In November, Miss Workman writes—

We managed to keep them all till a few days since, when, with much sorrow of heart, we were obliged to dismiss our dear girls. We found it impossible to keep them without more help. It was a severe trial to them, as well as to us, thus to part. Some of them clung around us, and begged us to let them continue in the school. We explained to them the reasons we had for sending them away; but it did not satisfy their minds; they were still unwilling to go. Some of them are boarding near us, and coming as day scholars. The most of the girls are able to read, and they are all in possession of the Bible; and may it not be hoped that God will sanctify to them the instruction they have received?

It is still up-hill work here. I know not how long we shall be able to continue the school with the boys as they are. I cannot bear the idea of this school being given up. Why is it that no one is willing to come to our assistance? I wonder the Church takes so little interest in the poor Indians.

It was finally concluded that four of the girls and sixteen of the boys should be instructed in the boarding school till the close of the session in May. Unless assistants be sent out, it is very doubtful whether the boarding school can be continued, even as thus reduced. The scholars are very promising. Four of the boys, who will soon be young men, are members of the church. Three others, who applied, were advised to wait till the next Communion season. Much serious feeling is manifested by all the scholars. One female teacher, and a suitable man to act as farmer and steward, and his wife to take the care and oversight of the household, would save the present scholars from dispersion, and bring back the others, now at their distant homes.

#### SEMINOLE MISSION.

OAK-RIDGE.—Mr. John Lilly, Mr. John D. Bemo, and their wives.

The establishment of a Mission among the Seminoles was at first an



experiment. They had expressed no wish for missionaries or schools, and it was not known that they would even send their children to be taught. They, however, received the teachers kindly, and the chiefs made no objections to the school, or to the religious services conducted at the mission. As the children advanced in learning, their parents became more interested, and others became desirous that their children should be permitted to share in the benefits. The school is yet on a small scale, containing seventeen Seminoles, supported by the mission, and four Creeks, supported by their parents. Three of the scholars were destitute orphans, and could not well be refused admission, although they are too young for a boarding school. The other fourteen Seminoles are bright and promising children. The two oldest, of each sex, will soon be young men and young women. The parents of the Creek children esteem it a privilege to support their children under such good instructions. When out of school, both boys and girls engage cheerfully in their appropriate employments. The best hopes of this discouraged tribe rest upon this Mission. Although the scholars are few in number, their influence and their example, especially of the larger boys and girls, is already felt; and with the blessing of God, they will be prepared to do much to promote the best interests of their people.

If the funds of the Board would permit, the number of scholars should at once be doubled. The time, also, has fully come when a minister of the Gospel should be sent to this mission. Besides the Seminoles, several settlements of the Creeks are entirely destitute of preaching, and a large settlement of Shawnees, consisting of forty families, is but twelve miles from Oak Ridge, the site of the mission. His whole time could be employed in preaching the Gospel to these destitute neighborhoods.

The church as yet consists only of the members of the mission families.

#### IOWA AND SAC MISSION.

Rev. William Hamilton, Rev. S. M. Irvin, and their wives; Miss Sarah A. Waterman, Teacher; Mrs. Letitia Donaldson, Assistant.

The condition of the Iowas is more encouraging than in former years. They are more industrious, and willing to support themselves by labor. They generally treat the missionaries with kindness, and will listen to their instruction, when visited at their dwellings; but they will seldom attend public worship on the Sabbath. Much religious instruction has been bestowed upon them, but no saving change appears to have been wrought in their hearts.

The Sacs, though more industrious, and more temperate than the Iowas, still continue careless on the subject of religious instruction and education. Their chiefs entertain the opinion that all white men are pretty much alike, and that the less the Indians have to do with them the better. Hence, but few of their children are in the school,

and the prospect of their improvement, while they retain these prejudices, is worse than that of the Iowas.

The boarding school is the only encouraging agency connected with this mission. The average number of scholars for the year has been thirty-five, about half of each sex. Some of the scholars are now young men and young women; and, although none of them have as yet been admitted to the privileges of the church, they are both civilized and intelligent. They have acquired a good common education, and have been well instructed in the appropriate labors incident to their condition in life. They need to be encouraged, and to some extent assisted, in commencing on their separate farms a life of labor and industry, which will insure them an independent position in any civilized community. They are grateful for the benefits bestowed, and attentive to the religious instruction they receive. Miss Waterman, the girls' teacher, thus speaks of them:—

The general behavior of the children is good, and their attention when receiving instruction is, with a few exceptions, often serious and thoughtful. At least some of the seed that has been sown has found a place in their hearts, and nothing seems to be wanting but the watering of the Holy Spirit to make it spring up and bear fruit. Although their improvement is slow, (at times scarcely perceptible,) yet we know they are not the dark-minded, ignorant heathen, they were once. And if the missionary can toil year after year, without seeing any 'grand result' of his labor, or gathering any sheaves, and not grow weary, but feel encouraged to toil on, should those become impatient or discouraged who contribute to the support of Missions? But if the money they give does not accomplish the good they expected, let them send their prayers with it, that God would bless the means employed for the conversion of the heathen. The missionary must not become discouraged, if he has to 'with long patience wait for the precious fruit, until he receive the early and the latter rain.' Nor must we expect the seed to spring up and bear fruit in a night. There must be 'first the blade, then the ear, and after that the full-grown corn in the ear.' We think we see the 'blade,' in the habits of industry and the cultivation of mind which we see in these children of the forest, whose parents and friends are indolent, filthy, and degraded, almost below the brutes. And should we doubt God's willingness to finish what may be already begun? O no, but let us trust in the Lord, who has promised the heathen to His Son for an inheritance.

#### OTOE AND OMAHA MISSION.

Rev. E. McKinney; Mr. James C. Dilleat, teacher; Mr. David Jones, farmer, and their wives; Miss Mary E. Woods, teacher.

Although this mission is now supplied with the necessary force, yet for the most part of the year Mr. McKinney has had to struggle single-handed with the entire labor and care of the mission.

In May last Mr. Reid, by mutual consent, left the mission. In September, Miss Fullerton's health became so weak, she was obliged to return to her friends in Ohio. She had devoted herself faithfully as a teacher to the school, and left it with great reluctance. She carried with her the respect and esteem of all with whom she was associated. Miss Woods reached the mission early in December. Mr. Jones was appointed in August, but owing to some neglect on the part of the post-office, the letter of the committee did not reach him till October. Before he could get ready to set out, the streams on the Upper

Mississippi where he resided were closed with ice, and his arrival at the station was therefore delayed.

Mr. Dillett and his wife left in April, and would reach the Mission early in May.

Much sickness prevailed in this region of country, extending to the white settlements on the Missouri, during the summer and fall, and Mr. McKinney and his family suffered severely. It was to them a time of severe trial and affliction, and much to the regret of the Committee, Mr. McKinney has decided to leave the mission. In these circumstances the Committee have requested one of the brethren at the Iowa mission to take charge of this mission for the present. We trust that brighter days are now in prospect, and that, with the blessing of God, the force now at this mission will carry forward the work with efficiency and success.

For a part of the year the school contained thirty-six scholars. In December, when Miss Woods arrived, it was reduced to twelve boys and thirteen girls. There will be no difficulty in obtaining as many scholars as their means and accommodations will enable the mission to receive.

The following extract of a letter from Mr. McKinney, whilst giving an account of the state of the mission, brings into view an affecting picture of the trials of the last year.

You will naturally feel more interest in the spiritual condition of our school, than in any of those matters with which my space has been filled. On this most vital subject I deeply regret that my report must be very meagre. For part of the time during our sickness, we were obliged to omit our religious services either in whole or in part. That was indeed a gloomy time, when we could not have family worship, and the children sat down to their meals without any one to ask a blessing. I don't think we failed to have our Sabbath services more than three or four Sabbaths. For the rest of the time we had our regular meetings, though they were somewhat dull, and not attended by any person out of the family. In fact, I have not felt able to stand up to preach for the last three months, and still retain the sitting posture, even in our most formal services. During part of the season I was obliged to drop our Sabbath evening meeting, which is designed especially for the children, partly on account of sickness, and partly on account of the shortness of the evenings and the abundance of mosquitoes.

The attention of our children to any address on the subject of religion, which is sufficiently simple for them to comprehend, is very good indeed. They always seem to listen with solemn earnestness. If we attempt, by a direct examination, to find out how much they understand of what is said, their diffidence is so great that one would think they knew nothing. But they often make remarks which show that the good seed is far from being lost, though it may be buried under the ground. After all their evil traits are described, it may be said with truth that the subject of religion is much before their minds, and some of them at times are evidently concerned about themselves. We have no evidence, however, of the existence of those deep and abiding impressions which ordinarily make the crisis in the history of those who turn to God. The oldest scholar in school says that he thinks a great deal about the things of religion. I know that he reads the Bible a good deal, and often seeks privacy for this purpose. He has enjoyed more advantages than any of the others, having been at the Methodist mission school, among the Shawnees, before he came here. He will be the first to settle in our village, and at present bids very fair to make a sober and steady man.



## CHIPPEWA AND OTTAWA MISSION.

GRAND TRAVERSE.—Rev. Peter Dougherty, and his wife; Miss H. L. Cowles, Miss W. A. Isbell, teachers.

LITTLE TRAVERSE.—Mr. Andrew Porter; Miss Ann Porter; Mr. Daniel Rodd, Interpreter.

The health of Mr. Whiteside having suffered, as he believed, from the confinement of the school, he asked and received a dismissal from the service of the Board, in the early part of the year. Miss Cowles had the charge of the school till the beginning of winter, when Mr. Dougherty took charge of it himself, while Miss Cowles paid a visit to her friends, previous to engaging as a teacher in the boarding-school. Miss Isbell will join the mission then also. Owing to the Indians removing or preparing to remove from the reservation, the attendance at the school was smaller and more irregular than heretofore—about thirty scholars being reported. The same cause made the attendance on religious worship irregular.

Early in the spring Mr. Dougherty commenced the erection of the building at the new station, on the west side of Grand Traverse Bay. Owing to the difficulty of procuring workmen and laborers, and some delay in the delivery of the lumber, the most that could be accomplished was to get the building up and covered before the winter set in. The inside carpenter-work was chiefly finished during the winter. The building is sufficiently large to contain sixty scholars, with rooms for the mission families. It is expected to be ready for opening the school in June next.

The Indian families have mostly left their former residence on the reservation. A number of them have purchased farms, near the new station, where a large body of good land, well watered and well timbered, was subject to entry at private sale. What number of families will thus settle together, is not yet known. There will be many children who can attend as day scholars, and those more remote can be received into the boarding-school.

At Little Traverse Bay, a number of Indian families have also made a new settlement, and have purchased farms round the mission station, where a large body of good land was subject to entry at private sale. Mr. Porter commenced the buildings in the spring. By great exertions, he succeeded in getting a good school-house finished, sufficiently large for forty or fifty day scholars; a dwelling-house also was finished, before the winter set in.

The school was opened in August. To encourage and secure the attendance of the children, Mr. Porter was instructed to give them a lunch of plain food at noon. So far this plan has wrought well; the children have been punctual in their attendance, and remain during the usual school hours, without weariness or complaint. To those most in need, are given some of the plain and cheap garments furnished to the Board, by the ladies of different churches. The whole expense of this food and clothing, compared with the results, is small. There are now twenty-five scholars in the school, and the number will increase, as new Indian families come to reside in the settlement.



Religious services are stately conducted on the Sabbath. These consist in reading the Bible, and some religious tract or sermon, singing, and prayer. The Indians attend from a considerable distance, varying from fifty to seventy. Mr. Rodd, who for several years was connected with the mission at Grand Traverse, now resides at Little Traverse, and acts on the Sabbath as interpreter.

Last year at these two stations the native members of the church were twenty-six. This year the number is thirty-two.

The preceding statements show the difficulty which exists in obtaining assistant missionaries. Spencer Academy, the Chickasaw Female Institute, and the Otoe and Omaha Mission, would have been suspended, had it not been for the assistance of beloved brethren in the ministry. The blessing of those ready to perish will be the reward of their Christian kindness, in bringing to the notice of the Committee the names and fitness of the qualified laborers sent out during the year. If our Indian Missions are to be sustained, the same assistance, on the part of our brethren in the ministry, will still be needed, and the Committee would most urgently commit this important agency to their care.

Much misconception exists as to the dangers and hardships of carrying on these missions. There is no more danger from the Indians, among whom our missions are placed, than there is in the best regulated districts in any part of the United States. There is no more risk of life from the climate, than there is in any of our new States or territories. Some constitutions, indeed, will not bear a change of climate, and hence they may have to return; but in this there is no unusual risk of life, or even of injury to the constitution. In regard to the hardships and privations, these only occur when there is a want of proper assistants. When the force is sufficient, no greater labor or hardship exists than in teaching, or in agricultural or mechanical labor at home. These missions, it is true, have their trials, and faith, and patience, and self-denial, are as much needed, and will be as deeply exercised, as in any part of the foreign field. The separation from beloved relatives and friends, the unavoidable absence of many comforts which abound in civilized communities, the limited circle of their Christian community, the apathy, in many cases, of the benighted natives, the many, many days of teaching, and instruction, that must be repeated, both by precept and example, are some of the trials that must be endured, by our beloved brethren and sisters, in these labors of love and mercy.

In all cases where it is practicable, the Committee prefer that the teachers, farmers, and other assistant missionaries, should continue permanently in the service of the Board, unless a failure of health make it necessary for them to return. But there are many qualified individuals, whose way is not clear for engaging in the work permanently, who yet could engage in it for a limited time. When permanent assistants cannot

be obtained, the Committee would be glad to stipulate for a service of three years, and bear the expense of the journey out and home. There are many qualified teachers, both male and female, who could give three years to the missionary work; and there are many young men, married or single, practical farmers, who could do the same. There is every encouragement at these missions, if a full supply of laborers can be provided, and with the blessing of God their labor will not be in vain.

## Missions in Africa.

### LIBERIA MISSION.

MONROVIA.—Rev. David A. Wilson, and his wife; Mr. B. V. R. James, Teacher; Miss Catharine Strobel, Assistant Teacher.

KENTUCKY.—Mr. H. W. Erskine, Licentiate Preacher and Teacher.

SINOE.—Rev. James M. Priest.

SETRA KROO.—Mr. Washington McDonogh, Teacher.

Mr. and Mrs. Wilson have had occasional returns of fever during the year. To recruit their health, they took a voyage to Cape Palmas, expecting to return in a few weeks; owing, however, to the loss of the vessel in which they expected to return, they were delayed for nearly two months. In these circumstances, a most affectionate invitation was extended to them, by Bishop Payne, of the Protestant Episcopal Church, to make their home with him at Cavalla, and during their stay, they enjoyed his hospitality and kindness. Mr. Wilson expresses no discouragement from these attacks of fever, although, for the time, they necessarily interrupt his labors.

Mr. James' health has not been good for some time, although he has not been laid aside from the care of the school.

*Churches and Religious Services.*—The church at Monrovia reports no additions to its members during the year. The number last year was thirty-two. Mr. Wilson has preached regularly on the Sabbath, and given a lecture one evening in the week, unless when laid aside by sickness. These labors in the church, and the care of the high school, are too much for the strength of one man, in this climate. The whole time of one missionary is wanted for the church in Monrovia, and for preaching in the adjacent settlements.

At Kentucky, the church consists of thirty-three members, fourteen having been added during the year, nine of whom reside at Millsburg, emigrants just arrived from North Carolina. These flourishing settlements are in great need of a missionary, that would give his whole time to preaching the Gospel.

At Sinoe, the church consists of forty-five members, the number reported last year. Mr. Priest has three places of preaching, and

this part of Liberia is in much want of another missionary. The Sabbath schools at Monrovia, Kentucky, and Sinoe are well attended, and exert much influence for good.

*Schools.*—The experience of the last year has shown that the education of the youth and children in Monrovia has been so very limited and imperfect, that few of them are prepared to enter the High School. On this subject Mr. Wilson writes—

Near the end of the last term I found it necessary to make quite a change in the organization of the school. When the school was first opened several boys were admitted by no means prepared to enter. The number of scholars was so small, that I hoped to be able to bring them forward more rapidly than they would be advanced elsewhere. The door thus being opened, others were afterwards received, until the number was too great for me to attend to properly in their so unequal stages of advancement.

I, therefore, called several of the principal citizens of the place together, and after laying the case before them, it was decided, with entire unanimity, that only those who had made considerable proficiency in arithmetic and geography should continue in the school; and that, hereafter, none should be admitted until they had passed a satisfactory examination on these branches.

Applying this test, the school was reduced from twenty-three to twelve; a report of whose scholarship, behavior, &c., will be found in the accompanying paper. The number, thus reduced, is still as many as I can well attend to, it being necessary to divide them into two classes, in every branch pursued. Some of those retained, it will be observed, are doing very well; others make but slow progress. It is, indeed, 'a day of small things;' and yet it must not be despised. The prospect of the High School would be brighter, if the English schools were more efficient. Mr. James's school is the best of these; but heretofore it has been so crowded, as greatly to diminish its usefulness. To be sure, more receive some benefit; but none are brought forward at all as they should be.

These twelve boys are learning Latin, Geography, Arithmetic, Orthography, besides lessons on Scriptural History. The Committee think the new arrangement was wisely made. It is much better to have a few boys thoroughly taught, than twice the number half taught. It will also stimulate the boys in the Primary Schools to prepare themselves for admission into the High School.

The English School, under Mr. James, is still continued. The press for admission into it was so great, that it was found to be almost impossible to keep the number as low as fifty scholars, and the average number is seventy.

The school at Kentucky, under Mr. Erskine, contains twenty scholars. He has also under his care four boarding scholars, supported by the Associate Reformed Synod of the South.

Mr. Priest has a small school at Greenville, taught by himself, and he has been authorized to employ a female teacher at Lexington, one of the places where he has regular preaching.

At Settra Kroo, the School is still continued, under Mr. McDonogh. The attendance of the scholars is very irregular, varying from six to eighteen. Mr. McDonogh had visited ten of the native towns, from ten to fifteen miles in the interior, besides Crobar and Nana Kroo, on the coast. The inhabitants expressed their wish that a missionary should re-



turn, and occupy the station at Settra Kroo. But they manifest very little interest either in preaching, or in the education of their children.

Liberia is suffering for the want of more educated men, as missionaries, and more Primary Schools, conducted efficiently. On these subjects Mr. Wilson writes :

The truth is, Liberia cannot meet the expectations of her friends without a vastly improved system of missionary operations. Be assured, there can be nothing gained for the missionary cause, here or elsewhere, by incompetent men. Education is not all, nor chief; but the misfortune is, that without it the other requisites are apt to be irregular in their action, disproportioned, weak. If you are persuaded of these things, the question will present itself—Ought not our Church to take a leading part? Ought we not to have more ministers, and more schools, until these can be conducted by men trained here? For instance:—Would it not be well to send a missionary to Kentucky, to whom Mr. Erskine would be an assistant, and under whom he might be prepared for ordination? If this were done, a good foundation for a congregation and school would be laid in Kentucky; and so at other points. Without one good man on the ground, at each station, very little will be accomplished. There is more needed than mere direction;—you must have the more potent and constant influence of *example*. We ought to bear in mind that everything here has all the instability and pliancy of childhood, which, if left to itself, will go astray. Oh! let not all be lost, by inattention, at the proper time. I am not alone in the conviction, that Liberia itself is the great missionary field in Africa.

#### CORISCO MISSION.

EVANGASIMBA.—REV. James L. Mackey and his wife, Rev. George M'Queen, Jr.

Mr. M'Queen embarked for Corisco early in October. Mr. Mackey and Miss Sweeny have been united in marriage. Owing to the want of regular and frequent communication between this country and the African coast near the equator, but few letters have been received from the missionaries, and their latest dates were in December last. Mr. and Mrs. Mackey had continued to enjoy good health to that time; and they would, probably, soon afterwards have the satisfaction of welcoming Mr. M'Queen's arrival. As an English steam vessel will hereafter call once a month at the principal places on and near the coast, as far down as Fernando Po, correspondence with our brethren will be greatly facilitated.

The missionary work on the Island of Corisco has been steadily carried forward. There being no other missionary to take charge of the station, it was not expedient for Mr. Mackey to undertake missionary journeys to the main-land; but the study of the native language and the labors in progress on the Island have fully occupied his time.

*Preaching.*—Public worship has been conducted regularly on the Sabbath in the chapel or small church. The attendance has increased, so that the chapel is well filled; and several persons are spoken of as "seriously inquiring" for the way of life. In a letter dated in September, Mr. Mackey says:—

Our little church is sometimes crowded, and always respectably filled on the Sabbath. The Rev. Mr. Porter, of the Mission at Gaboon, spent a Sabbath with



us two weeks before his death. When we were walking out to church in the morning, the passage from the mission-house to the church was quite crowded with people respectably clothed: 'that looks like Ethiopia stretching forth her hands to God,' he exclaimed, and the last time he was permitted to preach was to our people that day.

Mrs. Mackey sends a pleasant view of the service in the church:—

The people behave in church with becoming sobriety, and though their dark minds cannot yet comprehend the pure principles of the gospel, yet their being attentive listeners seems to be a token for good.

If some of our Christian friends at home could peep into our bamboo church some Sabbath morning, and see this little congregation seated on bamboo benches made fast to the earthen floor, with their sable faces thoughtfully directed towards the platform, from whence they hear the words of truth, I think their supplications would more fervently ascend to the throne of grace, that the Spirit of God would accompany the truth and make it effectual to the salvation of many here.

*Schools.*—A day school for boys was opened in the early part of the year, under a colored teacher, whose services could only be obtained for a short time. The number of scholars was upwards of fifty. After this teacher had removed from the Island, Mr. Mackey undertook to teach in the school himself, and the attendance increased to upwards of seventy. It soon became apparent, however, that with his other engagements, the duties of the school-room, in that debilitating climate, were quite too severe for his strength; and he was reluctantly compelled, after a trial of a month, to disband the school. Mr. Mackey thus refers to this result: "It was with much sorrow that I did it, for the instruction of the youth here is certainly the most promising part of our work. Can you not send us two teachers?"

A small boarding-school for girls has been commenced, under the charge of Mrs. Mackey. Eleven scholars were reported in this school at the last dates, besides eight or ten day scholars, and three boys had been received as boarding scholars in the mission family. Many more, both boys and girls, desired to be received; but the circumstances of the mission do not at present permit an increase of the number. What degree of expansion should be given to this department of the work will become known after longer experience. It is an expensive kind of education, and one which in this missionary field may require to be restricted, as in all it requires to be pursued with discrimination, so as not to expend the funds of the church on youth of little capacity or promise; and moreover, it involves much labor, care, and anxiety to the missionary family in charge of it, with a degree of confinement that is severely trying to the health in a warm climate. On the other hand, it may prove an important means of training native youth for stations of influence in the evangelization of their own people. Whatever is undertaken in this matter, the Committee feel satisfied will be directed by good judgment, and faithfully carried into effect.

*Medical Missionary Work.*—The missionary at Corisco is able to make his acquaintance with medicine in a high degree subservient to his spiritual work. Mr. Mackey thus describes the change that has been

effected in the views and practice of the natives in regard to medical matters :—

There has been a complete revolution in regard to the opinion and confidence of the people respecting medicine, since our mission was established here. There would be a fine field open to a pious physician. I am called upon to see the sick oftener than I can go. Recently my other labors have been such that I could not go out often to the towns. Every day patients either come or are brought to the mission-house to receive medical aid. The superstitious mummeries and drummings and dancings over the sick are nearly altogether abandoned. Their native doctors use very few remedies that have any medical virtue at all. There are some important medical plants growing here, but they formerly knew nothing of their properties. For the cure of diseases they depended on their *fetish* to drive away the evil spirit supposed to cause the disease.

The preceding accounts will show that this mission is already exerting a benign and powerful influence on the Corisco people. It has already broken the confidence of the natives in their charms and superstitious ceremonies as a remedy for disease. It has published the glad tidings of salvation in their hearing. It has begun the work of education among their youth. And it has enjoyed some tokens of the presence of the Holy Spirit, convincing men of sin. Its agency, we may believe, will become more and more powerful, as the humble but efficient means, in the hand of God, for the conversion of many who are now far from righteousness. In the full persuasion of this, the Committee have adopted measures for enlarging the missionary force at Corisco. Two esteemed brethren are under appointment, who will probably embark for this field of labor in a few months. If the hand of God be still on the mission for good, others will follow them. A large mission, with stations on neighboring islands, on the coast, and eventually far inland, will yet represent our Church in Africa, and carry to her benighted children the blessings of the Gospel.

Both the Corisco and the Liberia Missions can be supported at comparatively moderate expense ; they are easily accessible ; and they will eventually prove not more unfriendly to health than other missions in the tropics. They are hindered by no obstacles of priesthood, caste, or prejudice ; and they are likely soon to yield abundant fruits of gospel culture. Their past and touching history ; their sphere of labor, on a continent so benighted, and yet separated from this country only by the Atlantic ; and the residence among us of so many of the children of Africa, many of whom are in the communion of our churches ;—all seem to direct a large share of the missionary strength of our body to be employed hereafter in connection with these missions, and in the general field of labor to which they are doors of entrance.

### Missions in India.

#### LODIANA, FURRUKHABAD, AGRA AND ALLAHABAD MISSIONS.

In presenting the state and progress of these Missions, the Committee deem it advantageous to make a report of the work at the several

stations. In former years they have described the missionary work in India under the several Missions, and also under general subjective divisions. They would now view it by stations, beginning at Lahor, the station nearest the north-western limits of the missionary field in Upper India, and proceeding, as a traveller would make a journey, to Allahabad, near the south-eastern borders of this region.

### LODIANA MISSION.

LAHOR.—Rev. John Newton, Rev. John H. Morrison, and their wives; Rev. Charles W. Forman.

This station has been under the sole charge of Mr. Forman during the year. Mr. Newton is in this country for his health, which is slowly improving; he has been able to continue here the work of translating the Scriptures into the Gurmukhi language, and has preached to some extent on the subject of missions. Mr. Morrison reached Lahor about the end of the year under review. As this city is the political capital of the Panjab, a part of India containing about 4,000,000 of inhabitants, and as Lahor itself contains not less than 100,000 Hindus and Mohammedans, with no means for their Christian instruction except such as are supplied by our brethren, it must be obvious that the missionary force is inadequate to the work which ought to be done. Mr. Forman has endeavored, however, to do whatever could be done by one man at such an important post.

*Preaching.*—Besides a service for persons speaking English, on Sabbath evenings, he has gone daily to the Bazar, and spent an hour or two in preaching and conversation with the people. A marked change in the attention given to his instructions is spoken of by Mr. Forman:—

No language formerly seemed too strong to express the hatred, especially of the Mohammedans, towards the doctrines preached, and towards the preacher, regarded as a disturber of their peace. Violent and angry opposition was met with almost every day. But during the latter part of the year, a much more friendly feeling seems to have taken its place. Those who were formerly most ready to oppose, and to contradict any assertion, however reasonable, have become quiet hearers of the truth; the audiences have been pretty large; and when discussions have taken place, they have been for the most part conducted in an amicable spirit. . . . The arguments in favor of Christianity have manifestly produced a better impression on the minds of the people than formerly.

Owing to his duties at the station, Mr. Forman made but one tour for preaching the Gospel, going by Amritsar and Jalandar to Lodiana, and returning by Firozpur and Kasur, thus travelling some three hundred miles. "In almost every place the truth was listened to with attention, and books were sought for with apparent avidity." Visits have been made to the villages around Lahor, to some of them repeatedly, and "in one of them a desire to become better acquainted with Christianity has been manifested."

*Schools.*—A Persian and Urdu school, and a Gurmukhi school, were established during the year, and the English and Persian school



formerly established has been successfully continued. They are now all held in the same building, 25 scholars being in the Urdu department, 14 in the Gurmukhi, 100 in the Persian, and 100 in the English. Some of the scholars have removed from the city; others have left the school to seek employment, and others still have become discouraged at finding the English a hard language to learn. The whole number connected with the station has increased, however, from about 100 to 239; "the progress of the pupils generally has been steady, and their deportment pretty good." In the principal school—

Considerable progress has been made by the two upper classes, containing nearly thirty scholars, in mathematics and physical geography, English grammar and arithmetic. They have also read a large part of the Book of Psalms, and of the Epistle to the Hebrews, in English. The third class, of twelve scholars, have studied geography, arithmetic, grammar and the Bible. The lower classes in the English department and the whole of the Persian have been taught Scripture history orally. Though much religious truth has been communicated, no instance of its saving power has yet been witnessed.

One of the scholars in the Persian and Urdu school has professed his conviction of the truth of Christianity by the perusal of Pfander's "Way of Life," one of the class books, and has requested to be baptized. It was, however, deemed expedient to refuse his request, "as he has not given satisfactory evidence of true conversion." Of another, Mr. Forman gives an affecting notice:

This morning I asked one of our finest pupils, what he thought of the character of their gods; he replied, "Before I knew Christianity I thought they were perfect, but now I think they are utterly imperfect." Another said, "We know that idolatry is wrong, but it is so fixed in our hearts that we can't get it out." I told him that if the Holy Spirit would touch their hearts they would soon get rid of it. He then wanted to know how he could obtain his influences. "I know," said he, "you always say, pray for them. But how must I pray, what words must I use?" Poor fellow! how utterly helpless and lost is man; he feels after God in the dark, but never can find him till God is pleased to give him light.

*Relief Fund.*—The English residents at Lahor, and the chief native prince, have liberally placed funds at the disposal of the missionary for the relief of the poor. Upwards of \$5,000 has been expended in this way. These moneys do not come into the accounts of the Board; they have added much to the cares of the missionary, but they have given him the privilege of relieving a great amount of distress, and have afforded many valuable opportunities of speaking a word in season to him that is weary.

JALANDAR.—*Rev. Golok Nath; John B. Lewis, Teacher.*

*The Church and Preaching.*—The church at this station has received during the last year the addition of but one member; a person who had been under excommunication at another station, but after long trial was considered worthy of being again admitted to church-fellowship. The attendance upon the means of grace has been regular, and "the

*Note.*—Names of missionaries printed in Italics denote persons of Hindu or East Indian parentage, mostly Hindu.



pastor of this little flock, while not witnessing in its members the attainment of that spiritual mind which he desires to see, yet thinks that signs of growth in grace are not altogether wanting." Several persons profess to be inquiring as to the way of salvation through the Gospel, and the hope is cherished that they may yet become worthy members of the church.

Preaching on the Sabbath, a prayer meeting and a Bible class in the week, have been stated services. Preaching in the bazar has been maintained; and visits have been received at the missionary's house of people from the town and surrounding villages for conversation about the Christian religion. Melas or fairs at five different places were attended, and the gospel was proclaimed to large numbers of people. And a tour of four weeks was performed, during which fifty-two villages were visited. Of these missionary journeys, the Report of the Mission remarks:—

On all these occasions our brethren were kindly received and attentively listened to. They mention that they found but one state of things everywhere, viz., that the people cannot withstand the conviction that Christianity is founded upon truth; but the fear of friends proves a great obstacle in the way of individuals making an open confession of faith. 'Having lost caste, where could we go, and what could we do?' is their constant objection.

*School.*—The scholars enrolled in the English and vernacular departments were 167, with an attendance somewhat less. Their progress in the usual studies gave good satisfaction to the European visitors, by whose liberality the school is largely supported. "The Bible is read throughout the school, and is no doubt carrying its influence into the minds and morals of the pupils."

The laborers at Jalandar are both natives of India, and were formerly connected with the school at Lodiana, first as scholars, and afterwards as teachers. They must be regarded, therefore, with peculiar interest, as persons prepared by the grace of God, in the missionary field itself, to take an important part in the evangelization of the natives of the country. The Committee have received a good report of their character and their labors. It is considered important, however, by themselves and the Mission with which they are connected, that a missionary from the church in this land should be stationed at Jalandar, so that the missionary work might be conducted on an enlarged and more matured scale. The number of inhabitants at that city may be stated at 60,000, and it is surrounded by many towns and villages; in the language of the missionaries, "it offers a vast field of labor, white for harvest."

LODIANA.—Rev. Joseph Porter, Rev. Levi Janvier, Rev. Adolph Rudolph, and their wives; *William Basten*, Catechist; *Qadir Baksh*, *Daniel Wells*, Scripture Readers.

The usual routine of labor at this station was seriously interrupted by the necessary absence of Mr. Janvier, his wife's continued feeble health requiring him to accompany her to the Hills in the hot season. He was able there to prosecute work for the press and to preach in

the bazars. The feeble state of Mr. Porter's health is also a serious drawback on the work of preaching. Though able to take charge of the press, and to co-operate with the native brethren on missionary tours, he is prevented from speaking long in public by chronic bronchial disease. Mr. Orbison, now at Ambala, was stationed at Lodiana during most of the year under review.

*The Church and Preaching.*—An afternoon service has been maintained in the church in the city, which has been well attended, and the apparent interest of most of the congregation was increasing. A Hindustani and an English service were held at the chapel on the mission premises, a lecture during the week, and part of the time a Bible-class. Owing to the causes mentioned above, the two chapels in the city had to be closed. In bazar preaching, with the assistance of the native helpers, two places in the city have been occupied every evening; while the people have been addressed in the morning in other parts of the city, wherever congregations could be collected.

Concerning the church at this station, we have the following report:—

While the deportment of the church members has been for the most part unexceptionable, we have not seen generally that spiritual frame of mind, that deep sense of sinfulness, and that attachment to the Saviour, which we desire to witness. The suspended members, mentioned in last year's report, have not yet been restored to church privileges. Five new members have been received into the church, whose conduct and attendance on the means of grace have been satisfactory.

Several inquirers are spoken of, one of whom has broken caste and acknowledges himself to be a Christian, though he has not yet been baptized.

*Missionary Tours.*—In making known the gospel on tours for that purpose, many and distant places have been visited. Mr. Porter made an extensive journey into the Panjab in the spring; Mr. Orbison another in the fall, and also a visit to the fair at Hardwar; visits were made to the villages in the neighborhood of Lodiana, nearly two months by one of the missionaries being spent in this way; and four months were occupied by one of the native assistants on a journey to his native country, the celebrated valley of Cashmere, during which he distributed copies of the Scriptures and Tracts, and tried to make known the way of life in regions never before visited by a missionary.

In describing his tour in the Panjab, Mr. Porter says:—

The field traversed was mostly new ground. Nearly two-thirds of the march to Lahor; that is, from the Bias to Lahor, from Lahor to Guzrat, the farthest point to the north-west, and back again; and from Amritsar to the Hills, embracing some three hundred miles in all, are all regions over which the missionary's foot has not before trod. Here in many cities was salvation proclaimed for the first time. Here crowded attentive assemblies can be obtained, whenever he, whose 'feet are beautiful upon the mountains,' is disposed to publish 'glad tidings of good.'

Never perhaps in any former itineration have I met with so many incidental encouragements. The indications of the coming morning do awaken emotions of faith and joy in the heart.

Concerning the villages and melas near Lodiana to which repeated visits have been made, the missionaries remark, that "every new visit to a place where the gospel has been preached before creates additional interest in the minds of the people, increases their knowledge of the Bible, and begets a more friendly feeling towards the messengers of peace, while the large number of books and tracts distributed on these occasions are read and searched with increasing attention."

*Schools.*—The Orphan girls' school under the charge of Mrs. Porter, and the High School, have continued in successful operation. The former contains eighteen inmates, one having left the institution under painful circumstances, and one having been received. Their progress in mental improvement is spoken of as slow, yet apparent. Their religious instruction has been carefully attended to, and one of them has been admitted to the communion of the church. The High School numbers 105 in English, 89 in Persian, and 37 in Sanskrit, whose deportment and progress are commended by their instructors. The religious impressions made upon the minds of these scholars are thus spoken of:—"A good many, we have no doubt, are convinced of the falsehood of their own religion and of the truth of Christianity; but the constraining influence of the Holy Spirit seems to be wanting to compel them to enter the fold of Christ."

*The Press.*—Disappointment in obtaining paper diminished the issues of the press below the usual number. Some important works are in press, but not being completed, are not included in the following table :—

	<i>Copies.</i>	<i>Pages.</i>	<i>Whole No. Pages.</i>
Matthew, in Urdu, . . . . .	5,000	178	890,000
Mark, " . . . . .	5,000	114	570,000
Brown's Catechism, in Urdu, . .	5,000	44	220,000
Sundry Job work, . . . . .	17,515		84,530
Total, . . . . .	32,515		1,764,530

*Dispensary and Poor House.*—Medical aid was afforded at the Dispensary to over 2000 persons, for whom prescriptions were made partly by a native physician, and partly by Mr. Rudolph. The inmates of the Poor House are supported by the charity of Europeans at the station; 45 were admitted, making the whole number 54; 38 were discharged, 6 died, and 10 remain.

AMBALA.—Rev. Jesse M. Jamieson, and his wife, Rev. James H. Orbison; *Isa Das*, Scripture Reader.

Near the end of last year Mr. Morrison was transferred to Lahor, and Mr. Orbison removed to this station from Lodiana, changes which were made expedient by the state of Mr. Morrison's health and the exigencies of the several stations. On account of Mrs. Jamieson's ill health, Mr. Jamieson spent a part of the hot season with her in the Hills, where he enjoyed opportunities of engaging in missionary work.

*The Church and Religious Services.*—No new members have been



received into the church, and it became a painful duty to suspend two of the former members from its communion. There were three or four candidates for baptism, none of whom did the missionaries feel justified in admitting to that sacrament. The services at the mission premises and in the bazars have been continued, but without any marked feature of interest. No organized opposition is now shown to the labors of the missionaries in the city, though a strong dislike to their doctrines is still evident. They hope "that some few are secretly reading, and examining the ground on which they stand."

*Missionary Tours.*—The state of Mr. Morrison's health unfitting him for the duties of the school, he devoted the more time to itinerating and attending melas. One of his missionary journeys extended as far as Delhi. From his narrative of this tour, an extract may be quoted here, showing what heathenism is on one of its festival days :

*March 17th.*—Another day of almost incessant labor, though the number of hearers was not so great as yesterday. It is the last day of the Holí festival, with its filthy and obscene ceremonies. Even the Rájá was out in the streets to-day, throwing the red powder and other filth on the people, and receiving his share in return. The crowd at such a time reminds one more of a company of demons than of any thing else. Only imagine the inhabitants of a large city, from the king down to the lowest inhabitant, suspending all business, and turning out in the streets to spend the day in bespattering each other with colored water, colored powders, mud, dust, and water from any mud puddle they may meet, and see the whole as busy and hard at work as the firemen in one of your large cities while a great fire is raging, and you may form some idea of the scene that has been passing here and throughout India to-day and for some days past. Multitudes go out ready prepared for this filthy work with little leather hand-buckets, and wherever they can get colored or filthy water, watch their opportunity to throw it on some passer-by.

But this is not all, nor the worst of this disgusting festival. The filthy language and songs used by all classes, men, women and children, is such as cannot be repeated, and the obscene images of Krishna publicly carried about the city, cannot be named, much less described. To this satanic work they are stimulated by all sorts of intoxicating liquors and drugs. Without witnessing some such scene, you can hardly form a conception of the awful depth of degradation and pollution into which idolatry has plunged this people.

*School.*—A school, formerly under the charge of an officer of the government, has been merged in the mission school, and the interest of a small local fund will continue to be appropriated to its support. Besides taking his share of the Sabbath services, Mr. Jamieson has been occupied with the school, and has been encouraged by its condition. It has been attended by ninety scholars, studying English and the vernacular languages. A new school building is greatly needed, and measures are in progress to secure one.

*SABATHU.*—This station is not at present occupied by a resident missionary family. It is a delightful place a few miles from the plains, at an elevation of 4,000 feet in the "Hills," or lower regions of the Himalayas ; and a considerable native population is accessible from this point. The Committee hope that the mission premises, now occupied occasionally



by invalids, will again become the home of permanent laborers. Mr. Jamieson, in May last, gave an interesting notice of this station, and of the good fruits of the labors of former years :

A man to labor on the Hills must have *muscular* strength. A *broken-down* man would be of very little use. The people must be visited in their villages, perched on the tops of almost perpendicular mountains, and buried in dells whose depth seems beyond the reach of man. To do this requires no little nerve. He must also be a man of faith, patience, and perseverance. I labored some eight or nine years in this place without fruit, but I now see my labor was not in vain. Five of my old disciples have, since I left, been baptized, two of whom were the Sikhs Brother Porter baptized about a year ago in Lodiana, and there are still some in and about Sabathu who confess the truth ; some also have died expressing hope in Christ. Many of my school-boys have grown up to be bearded men, and still hail me as their *gúrú* ; one of them, near Sabathu, is the brother of a chief, and acting as regent to his son.

SAHARANPUR.—REV. James R. Campbell, Rev. Joseph Caldwell, Rev. John S. Woodside, and their wives ; *Theodore W. J. Wylie*, Catechist ; *John N. McLeod*, Scripture Reader ; *Gilbert McMaster*, Teacher.

Mr. Woodside was prevented from engaging in active labor during a part of the year by serious illness, and was afterwards obliged to resort to the Hills, where he would remain during the cold season. A valuable native laborer, the Catechist Samuel B. Wylie, was called to his rest in November, after long and painful suffering, which he bore with Christian patience ; and his last hours were full of peace and hope. His removal from useful labors was greatly regretted by the brethren, though fully persuaded that for him it was gain to die. The death of a little boy is also mentioned—Isa Baksh, “the gift of Jesus,” mentioned in the report of last year. He was the heir of the chief landholder of Pahassu, and it remains to be seen what effect his death will have upon his father and friends.

*Religious Services.*—The usual services have been held in the church and in the bazars, marked by an increasing number of hearers and an encouraging degree of attention. To show what good is done by bazar preaching, the missionaries say, “Ask the people in the bazars and streets of our city, particularly the youth, about the Saviour of sinners, his character, life, sufferings and death, and the reasons assigned by the missionaries for all that he did and suffered ; their replies will be an appropriate answer as to the advantages of bazar preaching.” Four members have been added to the church, which now numbers twenty-one communicants. Their conduct is spoken of “as most exemplary ; nothing but peace and harmony is manifest among them.”

*Itinerating.*—Mr. Caldwell and the Catechist made a missionary journey of about a month among the towns east and south of the station ; and the mela at Hardwar and another in the vicinity of Saharanpur were visited by Messrs. Campbell and Caldwell, aided by the native laborers. A large number of Christian tracts and of parts of the sacred Scriptures were thus distributed. “At one place Mr. Caldwell met with a Brahman, who had formerly heard of the way of sal-

vation at Hardwar, and who expressed a strong disposition to embrace Christianity. This is not a solitary instance. In our intercourse with the natives many such are found, giving evidence that the dark places of this land are becoming gradually enlightened by the beams of the Sun of Righteousness."

*Schools.*—The school for instruction in English has been attended by over 50 scholars. The senior class is now studying grammar, geography, history, natural philosophy, &c., and all the scholars are carefully instructed in the Scriptures every day. The advanced classes form a Sabbath school. In the vernacular school, 75 scholars are reported, who are making gratifying progress. A school was formed in the village of Pahassu, but is not in a flourishing condition. The natives are disposed to look on education as suitable only for the higher classes.

In the orphan institution one of the boys died, and one was received, leaving the number the same, nine, as reported last year. They have diligently pursued their studies, and their conduct has been quite exemplary. Two of them were admitted to the communion of the church, and it is hoped that they and others "will before long be useful in promoting the spiritual welfare of their countrymen."

The brethren at Saharunpur are all in ecclesiastical connection with the General Synod of the Reformed Presbyterian Church. About one-third of the expenses of their support and of the various labors in progress at this station has been furnished from this source; and the relations of these brethren with the missionaries at the other stations have been uniformly and mutually pleasant and profitable.

#### FURRUKHABAD MISSION.

*FUTTEHGURIL.*—Rev. John J. Walsh, Rev. Augustus H. Seeley, Rev. Julius F. Ullman, Rev. David E. Campbell, and their wives; *Kasim Ali, Madari, Thomas Scott, Hanukh*, ———, Catechists and Scripture Readers; *Adam, John Darby, Dhokal Parshad*, Teachers.

The missionaries at this station have been permitted to prosecute their labors without interruption, though the health of Mr. Seeley continues to be delicate. Mr. Walsh has had the superintendence of the Asylum and Christian village, and Mr. Seeley that of the High School in Furrukhabad. Mr. Campbell, besides the study of the native language, has had charge of the school connected with the Asylum; and Mr. Ullman has been chiefly occupied with bazar preaching, but has given assistance in the vernacular department of the High School; while Mr. Nundy gave his chief attention to preaching among his countrymen, with the charge also of the school in the cantonments, until his removal near the close of the year under review to Futtehpore, as mentioned in the report of that station. The other native laborers have been employed in their respective duties, under the direction of the missionaries.

*The Church—Bazar Preaching.*—The church now consists of 96 members; two having been dismissed to other churches; two, excom-

municated ; one, died ; and six, received on examination. A cordial testimony is borne by the missionaries to the consistent walk and exemplary life of Elizabeth Maynadier, the member who died. Sixteen infant children were baptized. Stated services are held on the Sabbath and on Wednesday evening, which are well attended, and the congregation is spoken of as "improving year by year, both in knowledge and consistency of Christian character." In the city of Furrukhabad, of which Futtehghurh may be called a suburb, and in the surrounding villages, the native brethren and Mr. Ullman have been engaged daily in preaching the gospel. The missionaries say that "the people always listen with attention and respect ; many of them read our books, and have a considerable knowledge of our religion."

*Itinerating.*—Messrs. Campbell and Seeley visited about thirty villages during the vacation of the school, accompanied by two of the catechists ; Mr. Nundy and two of the catechists spent about three weeks in this work ; and Messrs. Ullman and Nundy, with several catechists, attended the mela at Singrampur. On these visits, many heard the gospel for the first time, and many books and tracts were distributed. The plan is under trial "of sending out two catechists together, expecting them to be absent about two weeks. They are each supplied with a pony for conveying their books, tracts, &c. They keep a journal of their labors, showing the villages visited, the times they have preached, the subjects of their discourse, the objections met with and their answers, &c. Mr. Ullman has the superintendence of them."

*Schools.*—The High School in Furrukhabad has increased in numbers and influence, having 243 scholars enrolled. Most of these are of different Hindu castes, only 28 of them being Mohammedans. In the cantonment school, which is supported by liberal European friends at Futtehghurh, 123 scholars are reported. In the girls' school, which is supported by the ladies of the station, the common branches of education are taught, and also knitting and needle-work. Having to encounter strong prejudices against the education of females, this school does not contain many scholars, but the number has increased to 23. Five bazar schools contain over 200 scholars. One of these has been formed by the native Christians of this station, and is supported by themselves chiefly, with some help from others.

*The Asylum and Christian Village.*—Seven couples were married from the Orphan institution, of whom five now live in the village. Two of the orphans left the Asylum under painful circumstances ; three have died ; three were received ; and 34 are now enjoying its advantages. They are divided into two schools, as formerly, numbering with the addition of some scholars from the Christian village 35 boys and 15 girls. Among the latter is an interesting class taught by Mrs. Campbell.

To the village seven families were added, including six children. The men are employed either in their fields or in the tent factory, and the women in knitting lace, employments which give them a sufficient



support. A Bible-class for the women, under the charge of Mrs. Walsh, a Bible-class for the men, and a Sunday school for the children, have been faithfully conducted. Two interesting notices of these villages are given in the report of the Mission:—

It is a sight never witnessed in America,—the grown people of a whole village assembling weekly for Bible instruction, and a very pleasant sight it is.

Our village people have commenced a bazar school in one of the heathen villages near them. This school originated with them, and is supported in part by them. It was only made known to the mission, when the subscription paper was presented to us as individuals. It is praiseworthy and creditable to them, showing their desire to extend the blessings of Christianity, and benefiting one of their number. The teacher is a native Christian living in the village.

In December an application was received from the people of a village, near Futtehgarh, for regular instruction in the Christian religion. The guru, or religious teacher, of the village, had procured a copy of the New Testament from one of the native Christians, the perusal of which had led himself and others to make this request. The missionaries were most happy to enter this unexpectedly opened door, and in February, they refer to this movement in the following terms:—

The Akutganj excitement still continues. We hold at the request of those who are inquiring a regular service in that village twice a week [in the school-house]. Four or five pundits and some others *seem* to be inquiring the way to Zion with their faces thitherward. For two Sabbaths they have attended divine worship here at our station. We cannot speak confidently about this movement, but we earnestly hope that it may prove to be the Lord's work, and that the truth may be blessed to the salvation of many around us.

MYNPURIE.—Rev. John E. Freeman, and his wife; *Hulassi Roy*, Teacher and Catechist; *William*, Catechist.

This station was under the charge of Mr. Fullerton until his removal to Agra in February, then for a month under that of Hulassi Roy until the arrival of Mr. Freeman.

*Stated Religious Services* are held on the Sabbath and in the week, the former attended usually by about sixty persons, whose attention has been quite respectful. The communion is administered quarterly, there being five communicants. In the city and neighboring villages Mr. Freeman and the Catechists have daily held forth the word of life, and have met with uniform kindness and attention. Referring to this department of their work, Mr. Freeman says:—

The people are ready to listen, but how much can they hear from us, upon whom such varied and laborious duties are laid? Would that we had men to give their whole time and strength to preaching 'Christ and him crucified!' It is the most delightful of all our labors.

*Schools.*—The High School has been continued, with an increased attendance, 186 being enrolled as scholars. Their progress in their studies has been satisfactory. In all the departments, English, Urdu, and Hindi, the Bible and Catechism are text books in daily use. A branch school for Hindi scholars has been opened. This school was



collected by one of the catechists, and is under his charge; it has an attendance of about 30 boys.

Under the head of Teaching, Mr. Freeman reports that "Hulassi has received private instruction in Theology, and Hulasi and William in Bible History, taking the lessons on alternate days." Brief and simple as this notice is, it points out the fulfilment of an exceedingly important part of the missionary work, the training of native agents for the spread of the gospel. Many Christian publications have been distributed.

Though unable to report conversions to the truth, the missionary can speak of "the people being ready to learn, willing to listen," while "some have felt the power of truth. Some of the largest boys think much on religious subjects."

One man in the city was so impressed by the preaching of our assistants, that he determined to renounce his religion and embrace Christianity. We warned him of the trial that awaited him from his friends, and of what we would require at his hands. He came to us with these admonitions, but was soon frightened or bribed away, and persuaded to leave the city. We have not heard from him since. How much we and those to whom we preach need the Spirit of God to descend upon us. We crave as the richest gift of the church of our fathers the prayers of her living members.

#### AGRA MISSION.

AGRA.—REV. James L. Scott, Rev. Joseph Warren and his wife, Rev. Robert S. Fullerton and his wife, Rev. Robert E. Williams; *George David*, Catechist.

The station at Agra has been detached from the Furrukhabad mission, and the brethren mentioned above now form the Agra Mission. Mr. Scott, in this country on a visit on account of his children, expects to return to his field of labor. He has embraced opportunities of preaching on the subject of missions among the churches. The Rev. J. Wilson has been acting during part of the year as an agent of the Board in some of the western synods. Mr. Williams embarked for this mission in August, and arrived at his station in February. Mr. Warren has been engaged in preaching, and revising the Urdu translation of the Scriptures; and Mr. Fullerton has had charge of the school, besides carrying on his preparation for laboring in the native language.

*The Church* at this station is composed chiefly of Europeans and East Indians. It has always been closely connected with the Board, having been organized by our missionary brethren in former years, and having continued to enjoy their services as its only ministers, on a "Stated Supply" arrangement, until the congregation could obtain a pastor. The blessing of God has continued to rest on the temporal and spiritual interests of this church. A handsome new edifice, with a steeple, clock and bells, was set apart for the worship of God in the early part of the year. This was followed by an increased attendance; and while one member has been dismissed by certificate, nine have been received on examination. A catechist and a vernacular school for boys are supported by the members of the church, and their liberality

has abounded towards the schools of the mission. Mr. Warren has acted as pastor, Mr. Fullerton assisting him by preaching on many occasions.

*Schools.*—Most of the scholars in the mission schools in India are the children of Hindus and Mohammedans. At Agra there is now a considerable East Indian population, for whose children and those of Europeans settled in the country, it is important to provide the means of obtaining a good English and Christian education. Measures were in progress at the beginning of the year for the establishment of a High School for boys of this class; and the Committee take pleasure in reporting that not only have these measures proved successful, but that a school for girls has also been commenced under very favorable auspices. Eligible buildings have been purchased for these Institutions at a considerable outlay, the greater part of which was handsomely provided for by the liberality of European friends at Agra and other places. The schools have been opened, and 67 boys and 29 girls are reported as already under instruction. The boys' school has been under the charge of Mr. Fullerton, but it will be placed chiefly under Mr. Williams' superintendence. The girls' school is under the care of Mrs. Fullerton. It has already saved several scholars from being pupils of a school at Agra under some Romanist nuns. It is a part of the plan of these schools to require tuition fees of the scholars; but they are supported by the Committee, not as a means of gain, but of missionary influence. The East Indians as a class, are increasing in numbers, intelligence, and influence. They are natives of the country, inured of course to the climate, mostly acquainted with the English language as well as with the vernacular, conversant with the religion and usages of the Hindus, Christians by profession, and if savingly acquainted with the truth as it is in Jesus, as some of them now are, they may exert an important influence in extending a knowledge of the Gospel in India.

#### ALLAHABAD MISSION.

ALLAHABAD.—Rev. Joseph Owen, Rev. Robert M. Munnis, Rev. Lawrence G. Hay, Rev. Horatio W. Shaw, and their wives; *John Hari*, Licentiate Preacher; *John Beg*, *Paul Qaim*, *George Douglas*, *Yunas Singh*, *Levi*, *Mirza*, Catechists; *Thomas Janvier*, Scripture Reader.

The missionaries at Allahabad have pursued their usual duties, without any marked change in their circumstances, with the exception of Mr. Munnis, whose connection with Futtelpore will be mentioned in the report of that station. On his return from that place with impaired health, he tried the effect of a journey on the Ganges, but without material benefit. Eventually it was deemed necessary for him to return on account of health to this country.

*The Church and Religious Services.*—The number of communicants reported last year was forty-nine. Two of the members have been removed by death, one of whom was called to her rest in July after

long and severe sickness. A pleasing notice is given of her religious character and her Christian hope :—

Her walk and conversation here were very exemplary, corresponding to the good reputation given her at her former home by those who knew her well. Her illness was protracted during some seven or eight months; during the whole of it, she manifested a most excellent Christian spirit, longing to depart and to be with Christ, yet patiently waiting her Master's will. We praise God that he permitted her fellow-Christians to see suffering borne by one of their number so meekly and patiently, and her firm, confident entrance into the dark valley of death. Her husband, two children, and others will miss her much; but poor Khurram has exchanged suffering for a harp and crown. She was about twenty-five years of age, and had been a communicant some nine or ten years.

Stated religious services have been conducted in the church and in three chapels, and also at the Blind and Leper Asylum. In the services in the Asylum and chapels, the native brethren have given much assistance.

*Melas and Itinerating.*—Mr. Owen made several missionary journeys in the district of Allahabad; Mr. Munnis spent some time in the district and on the river, partly for his health and partly for preaching; and Mr. Hay made a journey to Futtehgurh and Agra accompanied by a catechist, and preaching at the stopping places. By these means, the gospel was preached to many who had not before seen a missionary, and also to many hearers already possessing some slight knowledge of Christian truth. Three melas were attended by the missionaries and their assistants, who enjoyed excellent opportunities there of preaching and distributing books. The great mela at Allahabad continued for about three weeks. During this time, the missionaries remark :—

Some one was on the stand, speaking with but little intermission, from nine or ten o'clock till evening. On several days most of the Christian young men at the press and college were there also, distributing books, and conversing with their countrymen privately, as they had opportunity. We cannot but hope that, of the great numbers who then heard and carried away portions of divine truth, some shall appear at the great day, to bless the Allahabad Mission.

Mr. Warren, formerly of this mission, now at Agra, has given a very interesting narrative, which was inserted in the *Record* of December, showing that these labors at the great mela are not in vain.

A request [was received for a Hindi Bible for the use of an aged Brahman teacher, who, eight years before, had visited the mela at Allahabad, and there heard a discussion between one of the missionaries and some of the priests. His faith in Hinduism was shaken, he returned to his home in a part of the country three hundred miles distant, eventually renounced his religion, taught his little daughter to read, instructed her in the Scriptures as far as he possessed them,] and in the face of violent opposition from his friends, seems to be steadfast in adhering to his new views, and not far from the kingdom of God.

*Schools.*—The educational department of this mission continues to be conducted with efficiency. The mission college, under the charge of Messrs. Owen and Shaw, has 154 scholars in English, 20 in Persian, and 150 in Urdu and Hindi. A schedule of the studies, and an interesting account of the last public examination, were

inserted in the *Record* of March. In two bazar schools, sixty boys receive the rudiments of a Christian education, and thirty-five girls are taught in a day school. The orphan boys have not been separately reported, being enumerated in the returns of the college. Of the orphan girls, four were married, three removed with their relatives, and four were received, leaving the number now in the school sixteen. Three of the new inmates are children that were deserted and left to perish by their parents. Three students in a Theological class have studied the original languages of Scripture, systematic Theology, and other branches, in preparation for the work of preaching the Gospel.

*The Press.*—The work of the printing press is equal to the average amount in former years, and the establishment continues to be carried on under the charge of Mr. Hay, as formerly by Mr. Warren, in a thoroughly efficient manner.

<i>In Hindi :</i>	<i>Copies.</i>	<i>Pages.</i>	<i>Whole No. Pages.</i>
The Bible, vol i. . . . .	3,500	794	2,779,000
The Offices of Christ, by Mr. Munnis, . . . . .	2,000	36	72,000
Sermon on the Mount, in verse, by Simeon, Catechist, . . . . .	1,000	16	16,000
Brief Bible History, . . . . .	5,000	44	220,000
Hindi Primer, . . . . .	3,000	24	72,000
<i>In Urdu :</i>			
The Creation and Fall of Man, by Mr. Owen, . . . . .	100	132	13,200
Instructor No. 1, . . . . .	3,000	36	108,000
Urdu Spelling Book, . . . . .	3,000	24	72,000
Urdu Grammar, . . . . .	300	38	11,400
<i>In English :</i>			
Sundry, including A Reply to the Third No. of the "Publications of the Agra Catholic Library," by Mr. Warren, Nos. I. and II. } . . . . .	5,525		401,450
Total, . . . . .	26,425		3,765,050

FUTTEHPORE.—Rev. *Gopeenath Nundy* ; *Simeon*, Scripture Reader.

This station was formed by the Allahabad Mission in May of last year. It is an important place, about seventy-five miles north-west of Allahabad, and it gives access to a dense population, more than half a million of souls living within a radius of thirty miles from Futtehpore, in each direction. For the spiritual wants of all these, no stated missionary efforts had yet been made. Mr. Munnis, accompanied by some of the native helpers, removed to the new station, took charge of a school, which soon contained nearly 150 scholars, and was encouraged by the prospects of usefulness. Afterwards, his health proved unequal to the duties of the station, and he returned, as already mentioned, to Allahabad. The school then declined for want of suitable superintendence, until it contained but 60 scholars. One of the native Scripture readers remained at this post, and two teachers, educated at the mission college. And in March of this year, the Rev. Gopeenath Nundy was transferred from Futtehgurh to this station. The excellent qualifications of this



esteemed native minister of the Gospel lead us to expect the happiest results from his connection with this new station.

The experiment was tried of opening a school at *Phulpur*, a town some fifteen miles from Allahabad, under the charge of native laborers. The result was not without encouragement, but for the present this substation is suspended. Eventually, it is to be expected that many of these minor stations will be formed in various parts of the district adjacent to Allahabad. Under the general advice and direction of the missionaries, and encouraged by their occasional visits, native laborers in numerous and widely extended places will prove invaluable auxiliaries, and eventually the main force, in the work of evangelization.

The preceding synopsis of the history of these missions during the year will abundantly show, that the favor of Divine Providence and the grace of the Holy Spirit have not been withholden from the labors of our missionary friends. Their work cannot be fully judged by the number of copies of the sacred Scriptures and religious tracts circulated, by the sermons preached and the many conversations with the heathen, by the more than two thousand children and youth under Christian instruction, the seven churches with their two hundred and fifty members, nor even by the peaceful and blessed death-beds of those who have finished their course. These are indeed reasons for thanksgiving. But the full results of the labors of the year will be known only "in that day." And then we trust it will appear that many souls have been led to forsake idolatry and to trust in Jesus Christ, who shall be to the praise of his grace.

The missionary work in India should be greatly enlarged. This will be at once shown by the subjoined list of the number of inhabitants, and of missionaries of every name, in some of the north-western districts, the general field in which these missions are established :

<i>Districts.</i>		<i>Population.</i>	<i>Missionaries.</i>
Paneeput, Hurreeanah, Delhi, Rohtuck, Gorgaon,	}	- - - -	1,567,501
Saharunpur, Mozuffernagger, Meerut, Bolundshahur, Allyghur,		- - - -	3,384,432
Bijnore, Moradabad, Badaon, Bareilly, Shajehanpore,		- - - -	4,399,865
Mattrra and Agra, Furrukhabad, Mirzapur, Etawah,		- - - -	3,505,740
			None.
			4
			None.
			19

<i>Districts.</i>		<i>Population.</i>	<i>Missionaries.</i>
Cawnpore,	}	3,219,042	7
Futtehpore,			
Calpee,			
Baroda,			
Allahabad,			
Goruckpore,	}	7,121,087	19
Azimghur,			
Jaunpore,			
Benares,			
Ghazepore,			

It will be observed that this table does not include the Panjab, one of our missionary fields, with its 4,000,000 of inhabitants, and its five missionaries, three of them ministers of our church. In that quarter the Sikh religion has most of its votaries, in former years the ascendant class. Their political power is now broken, and the result of its overthrow is strongly set forth by Mr. Porter :

The Sikh religion is as truly a religion of the sword as that of Mohammed, and in some respects even more so; for all the religious rites of the latter may be observed where the head of their religion is not a military leader; but the Sikh ceremonies, in order to their proper observance, require that the religious head be the head of military power, and that power in the ascendency. This fact needs to be understood to be able to appreciate the effects of the late war with the British, and to understand the present position of the country. The Sikh military power is gone, and, with it, the possibility of performing properly the religious rites which it upheld. This the Sikh feels and acknowledges; and in this respect the British arms, in two short campaigns, have done more towards the overthrow of this religion, than many years' preaching could have done, unless extraordinary power attended it. Those campaigns have been the opening wedge. The Sikh power is crushed, doubtless never to rise. Their religion therefore can never flourish. Now is *the crisis* in their history. Now is the field white unto the harvest. Now, if ever, they must have the gospel.

In the view of such statements as these, the prayers of Christians should be earnestly made unto the Lord of the harvest, that he would send forth laborers into his harvest.

The Committee would not conclude their report of the missionary work in India, without referring to the cordial testimony borne to their missionary brethren by the chief ruler of the provinces in which they are stationed, Lt.-Governor, the Hon. J. Thomason. In a letter to Mr. Owen, conveying the substance of an address at the examination of the college, he expresses sentiments worthy of a Christian statesman, which cannot but prove highly gratifying to the friends and supporters of these missions. After speaking warmly of the examination, and advert- ing to the question of government and missionary schools, Mr. Thomason adds:

Many of these boys had attained a high proficiency in secular learning, and they also received that which the government abstains upon principle (and I consider justly) from imparting—sound and diligent instruction in the truths of Christianity. They had that day shown an acquaintance with Scripture history, and with the simpler Christian doctrines, which would not have been surpassed in many schools in our own Christian land. To you, and to the other missionaries

who are associated with you, we owe this very happy result. Under any circumstances, our cordial acknowledgment would be due for labor so faithfully and successfully rendered. But our gratitude is the greater, when we reflect from whence you come, and by what funds you are supported in this great work. God, in his wisdom, has intrusted the government of this great country to England, and thereby has imposed upon her the obligation to make every effort in her power to promote the real good of the people. We fully recognize this obligation, and make some effort to discharge it; but the effort is wholly and utterly inadequate. In our difficulty we find assistance rendered to us by our sister country, or I might say our daughter country, for the mother may well be proud of such a noble offspring. America is bound to this country by no particular ties. You are summoned by no hopes of conquest, you are allured by no hope of gain; but you come amongst us in the spirit of philanthropy and of Christianity, you freely offer us your money, you spend your best energies in our cause, your lives are often sacrificed in the service. It is not at Allahabad only, but at many other stations, even in these provinces alone, at Agra, at Futtehgurh, at Mynpoorie, at Saharanpur, and in the Panjab, that you have many earnest and devoted laborers in the cause. You have hereby laid us under a deep obligation to you, which we can never adequately acknowledge, and of which, I trust, we shall all ever show ourselves deeply sensible. . . .

The latter topic is one on which I have long felt deeply, and what I now write to you, I have often expressed in conversation, to the many worthy and pious men who are your coadjutors in the sacred cause. If you think it will be any encouragement or gratification to your friends and supporters in your native country to know that such sentiments are entertained by myself, and by numbers of my fellow-countrymen, with whom I am in constant and intimate communication, you are at liberty to assure them that such is the case.

## Mission in Siam.

BANGKOK.—Rev. Stephen Mattoon and his wife, Rev. Stephen Bush; Samuel R. House, M.D., Licentiate Preacher; *Quakieng*, Chinese Assistant.

Mr. Bush had a severe attack of sickness early in the year under review, from which he did not fully recover, though able to proceed with the superintendence of building operations. Being subject to constant returns of illness, it was considered expedient for him to seek complete restoration by a temporary change of climate. He has accordingly returned on a visit to this country, where he arrived in March, with health much improved by the voyage.

The brethren in this mission review the year with mingled emotions. Self-abasement is expressed on account of their want of faith, zeal and love, but gratitude also for the many mercies and blessings of God vouchsafed to them in their missionary work.

*Mission Premises.*—A permanent location has now been secured, concerning which the missionaries write as follows :

The lot which we have obtained is in a central situation, 150 feet by 500 in size, at a moderate annual rent. We have fenced it, levelled and arranged a part of the ground, and erected two good dwelling-houses. These are of brick, substantial, and of sufficient size to accommodate comfortably one mission family each. . . . We have been obliged to give constant personal oversight to the work of building, which has required an expense of time and labor that could not well be understood by friends at home.

*Religious Services.*—Daily worship in Siamese in the mission families, preaching, and a Bible class, have been maintained throughout the year. Most of the attendants on these stated services were natives connected directly or indirectly with the mission,—servants and others ; but a number of strangers have also attended at the new mission premises. One of the common difficulties of a heathen audience is their want of reverence, and consequent disorderly deportment. Our missionary friends in Siam have endeavored to enforce a proper decorum at their Sabbath services, allowing a greater latitude at others. They say of this :

Our design has ever been to make this service [on the Sabbath] one of quiet and order corresponding to a Christian assembly at home. We have therefore not encouraged the attendance of any who will not be quietly seated and maintain outward decorum during the exercises,—choosing to seek other opportunities to make the Gospel known to others.

Of the native church members, we have the following account in the report of the mission :

Our little church numbers as yet but two native members, both Chinese. One of these joined us at the commencement of the present missionary year, and both give us reason to hope that they are children of the Kingdom. So far as we can judge, they maintain a consistent Christian walk.

*A Chapel Wanted.*—The attendance on the Sabbath services having increased, so that the largest room in the house was not sufficient to accommodate comfortably all that came, the missionaries were beginning to feel the necessity of erecting a chapel. Besides the main reason for providing such a building, the hope of obtaining larger congregations, another is mentioned of no little weight, which is somewhat peculiar :

Besides, when we encourage their coming to our houses, they are inclined to intrude officiously upon us at all hours, and often when it is important for us to have our time for other duties. They have no idea of the value of time, and will, without the least compunction, waste any amount of it, however valuable to you, merely to gratify a vain curiosity or pass an idle hour.

*Informal Preaching—Books Distributed.*—The Gospel is made known orally, by conversation and explanation, both in private and public. “For this informal preaching there are abundant opportunities, and in this way most of teaching must be performed for some time to come.”

Many books have been given to persons calling at the mission houses and at Dr. House’s floating house, and also during two short tours in the country. Concerning this kind of labor, the missionaries say :

In various ways many thousands of tracts and portions of the Scriptures have been put into circulation among the people, and we trust have served to make more widely known the knowledge of the true God and our Saviour Jesus Christ. Our present location is a very favorable one for the distribution of books, being on a public thoroughfare, and near a ferry leading to the royal palace. If our numbers would warrant it, one missionary might profitably devote his whole time to the work of talking to the people, and distributing books at the mission compound and vicinity. We hope the time may come when we shall have one man for this work. The distribution of books, accompanied by the personal presentation of the truth to individuals and small companies, must for many years be the principal instrumentality used to bring the truth before this people.



From the press of one of the other missions at Bangkok, the following works were procured :

	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No. Pages.</i>
Gospel of Mark, - - - -	71	1,500	106,500
Gospel of John, - - - -	88	2,000	176,000
History of Creation, - - -	82	2,000	164,000
Catechism on Prayer, - - -	36	2,000	72,000
Total, - - - - -	-	7,500	518,500

The missionaries express a strong desire to have a printing press and a practical printer connected with the mission.

*Translating.*—For want of more men, and on account of their unsettled state during part of the time, the brethren have hardly yet entered on the work of translating the Scriptures and preparing other books for the press. The Gospel of John, however, was revised during the year.

*Education.*—A small boarding school has been commenced, but too recently to furnish materials for a report. It will probably gather scholars from the Chinese and Siamo-Chinese boys at first, rather than from the Siamese. The latter can acquire the common education of the country, free of expense, at the Wats, or Buddhist temples, which are very numerous. A small day school of Peguan children, under the charge of Mrs. Mattoon, has also been opened near the end of the year. Both these schools are regarded as experiments.

An interesting sphere of influence was presented to Mrs. Mattoon, by the request of the king, that she and other missionary ladies at Bangkok would give instruction in English to some of the female members of the royal family. The aim of the missionaries in entering upon this work is thus described :

This was undertaken, not with the expectation that many of the pupils would persevere in their efforts to acquire the English language, so as to make it of much real and permanent value to them, but with the hope that, while gratifying the expressed wish of the king, they might have the opportunity of making known religious truth, not only to their pupils, but to many more of the thousands of females residing in the palace inclosure, who would not be likely to be reached by the Gospel in any other way. And in this they have not been wholly disappointed. They have found frequent opportunities to explain the Gospel to all classes, and to distribute books among the higher classes, who are generally able to read.

*Medical Missionary Labors.*—The services of Dr. House have, as in former years, proved of great value to the members of the mission. In order to have more time to devote to the circulation of Christian books and to other kinds of duty, he has endeavored to limit his practice among the natives, though not refusing to prescribe for them under special circumstances. There is a wide field for his labors in other departments of the missionary work.

*Missionary wanted for the Chinese.*—A large number of Chinese reside in Bangkok. Repeated requests have been made for a missionary to labor amongst them. It is again referred to in brief but decided

terms, and a painful reason is offered to awaken Christian sympathy on their behalf :

Permit us to repeat, what we have in substance said often, that we think it would be the part of true wisdom for the Board to establish a Chinese department connected with this mission. There is here a large Chinese population, and, as they freely intermarry with the Siamese, most of them are likely to become permanent residents. We are sorry to have to add that the traffic in, and use of opium among them, which has been legalized by the present king, are doing much to ruin them for time and eternity. But this should only awaken a deeper sympathy for them, and increase our exertions for their salvation.

From this review of the missionary work at Bangkok, it is apparent that there is an open door for preaching Christ among the Siamese and other inhabitants of Siam ; that there is a call for more laborers ; and that our brethren are faithfully at work, under many interesting and encouraging circumstances. Their faith does not fail ; this we learn from the concluding remarks of their report, which also suggest an important duty of the churches at home on their behalf, the offering of continual prayers for them and the people, to whom they are evangelists. They say :

Thus we have given a synopsis of what we are trying to do for the salvation of this people. We are but unprofitable servants, but we believe we are using those instrumentalities which the Lord will bless to the gathering in of his chosen. And though constrained to exclaim with the Prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed?" still knowledge is increasing, the superstitions of ages are beginning to give way, confidence in false gods is shaken, and we wait with earnest longing, "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field." May the Lord hasten that blessed day!

## Missions in China.

### CANTON MISSION.

CANTON.—Rev. Andrew P. Happer, M.D., Rev. John B. French, and their wives; *Leung Awo*, Scripture Reader.

The missionaries at Canton are able to report, "with feelings of devout gratitude, that the health and lives of all the members have been graciously spared, and that they have been permitted to continue their labors uninterruptedly, and with greater facilities and efficiency than during any preceding year."

*Preaching.*—Religious worship has been conducted statedly in two chapels. One of these is a part of the premises occupied by Mr. Happer, and is under his charge. Here five services are held each week, those of the Sabbath being attended by the scholars of the boarding and day schools, some of their parents, strangers, and patients under medical care, making an audience in the morning of from 90 to 100, and in the evening of from 40 to 55 persons. The week-day services have been attended by from 20 to 70 hearers. The other chapel, under Mr. French's care, belongs to the Southern Baptist Board of

Missions, and was occupied at the request of their missionaries during their absence. In the services held in this place of worship, Mr. French has been assisted by two native helpers, one connected with the Baptist Board, and the other with our own. This chapel has been open twice on the Sabbath and every day in the week during the year, and an additional service was held on three days of the week for about half of the year. Mr. French gives us a clear view of these chapel services :

At the hour appointed a card was hung out at the door, requesting all who feel disposed to come in and listen to the doctrines of Jesus; I also take a few tracts in my hand, and, standing at the door, personally invite passers-by to come in and hear the Gospel. In a little while the room is generally well filled. The service commences with the reading of a portion of Scripture; after which two addresses are made, one by the assistant, and one by myself, each varying from twenty to forty minutes in length. Prayer is then offered, generally by myself, and a tract is given to each individual present. Those who are at leisure are invited to remain, and hear the tract explained, and to converse on the subject of religion. About one-half or three-fourths of the audience usually accept the invitation, and quietly seat themselves to listen to the explanation of the tract, which is given partly by myself and partly by the assistant. The time spent in this informal service varies from an hour to an hour and a half, and this is often the most interesting part of the whole service.

The people almost always listen with great attention, and often after an hour spent in this way the house is better filled with hearers than at the commencement of the exercise, new hearers having come in constantly during the service. I have sometimes known persons to sit for *two hours and a half*, without moving from their seats, listening to the new doctrine, though they were at perfect liberty to leave the chapel whenever they felt disposed. As a general thing, however, the audience at the close of a long service is almost entirely changed, those who came in first having left, and new hearers having taken their place. The number of hearers at any one time varies from twenty to eighty persons, though from first to last more than double these numbers enter the chapel and listen for a short time. The people generally behave themselves with propriety. Indeed, I have often seen as attentive and respectful congregations in the chapel here as I have ever seen in America; though, as a general thing, our congregations are more noisy and changing in their character.

It must be obvious that our brethren feel encouraged in these labors, though they do not yet witness the conversion of their heathen congregations. It is obvious also that this department of their work should be enlarged. Mr. French adds to the foregoing statement this remark :

If we could get suitable chapels here, and had more perfect command of the language of the people, we think there is no place in China, or in any other part of the heathen world, which affords greater advantages for the public proclamation of the Gospel than are afforded here.

These services are not without results already visible. Mr. Happer speaks of "two attendants on public worship who had manifested great interest in the truth, who profess to have renounced their idols and to believe in Jesus, and who have requested to be baptized." And Mr. French says, "By means of preaching and tract distribution, a very general knowledge of the leading doctrines of the Gospel has been disseminated in this city and in the surrounding neighborhoods. The



groundwork is thus being laid ; the fallow ground is being broken up ; and when the Spirit is poured out from on high, we may hope for a glorious ingathering into the kingdom of Christ."

*Schools.*—The boarding school contained thirty scholars during the year, but only twenty-five remained at its close, five for various causes having ceased to be connected with the school. Some degree of restless feeling prevailed for a time among the older boys, growing out of their desire to accompany some of their acquaintances to California in search of gold ; but under judicious measures this excitement was allayed. Besides their good progress in other studies, they have acquired much knowledge of the Scriptures and the Catechisms, and their consciences have become more enlightened ; but none of them have yet become members of the church. Mr. Happer, who has the charge of the school, thus expresses his solicitude for the more advanced pupils :

It weighs very heavily upon my mind to see the boys of this advanced class so near the completion of their term of study without one of them being converted. All I can do is to commit them to the providence of God, and follow them with continued prayers. . . . I am desirous of retaining three of the oldest and most promising in the employment of the mission—one as assistant teacher in the boarding school, one in the dispensary, and one in the day school.

In two day schools, 58 scholars are enrolled. Their diligence and the regularity of their attendance are spoken of as quite gratifying. The missionaries express the opinion that the number of these schools may be increased.

*The Dispensary*, under Mr. Happer's care, has continued to present an interesting sphere of missionary influence. "On a low estimate, 12,000 were prescribed for, in which number there were probably 7,000 different individuals. . . . The patients have come from all the surrounding country, as well as all parts of this great city. Some have come a distance of three, four, and even five days' journey, to seek medical aid." Arrangements have been made lately to receive female patients of the better class. To such persons Mrs. Happer becomes an invaluable friend, and thereby enjoys the best opportunities of imparting Christian instruction. Mr. Happer reports the case of—

A young lady of a wealthy family, the only child, for whom a surgical operation was performed, in the presence of her father and mother, and a retinue of servants. She remained and her parents in the mission house for two days, and afterwards came daily for a long time, until she became well. Now that their prejudices are removed, she has acknowledged to Mrs. Happer the misgivings of heart with which she had sought relief. She had once gone to another missionary hospital dressed as a woman of the poorer class, having been told that if she went as a lady she would be retained as the foreign physician's wife, and that if she offended the foreigners she would be immediately shot by them! Again and again has she asked if we had no *guns* about us. Now these fears and prejudices are dissipated. She and her friends express unbounded gratitude. She is soon to be married into another wealthy family. May she and her friends be led to Jesus, the great physician!

During the dispensing of medicines, to small companies in a separate



room, the native assistant remains in the room where all the patients are assembled, [from 50 to 140 each day] explaining some portion of the Scriptures or Tract, or answering questions, and supplying every one who wishes it with a Tract. In the administering of medicines, three of the older pupils in the boarding school were quite useful.

An immense amount of suffering has been in this way relieved, many prejudices removed, favorable impressions made of the missionary work, and a large amount of Gospel truth lodged in minds predisposed by gratitude to give it a candid consideration.

*The conclusion* of the report of this mission expresses strong regret that more laborers have not been sent to this field:

For six years we have been pleading for an increase to our number. But no one has come to join us. No one even has come to supply the place of the Rev. W. Speer, who left us three years ago. We cannot but feel that the importance of this field is overlooked, or that the obstacles to missionary labor here are unduly magnified. The obstacles are diminishing, and there are advantages:—First—Eight years' experience leads us to believe that Canton is equally healthy for foreigners, whether missionaries or merchants, with any other port open to them in China, if not more healthy. Second—the attendance on the preaching of the Gospel is equal to what is reported at other stations. Third—Schools, both boarding and day, succeed as well here as elsewhere.

There is now especially a call for the services of a physician in connection with this mission.

How many years longer shall we have to plead before even one man comes to assist us in these arduous labors? . . . We would again request, with great earnestness, that this mission be placed as soon as possible on a more efficient basis, with four ministers, and one medical missionary. And then we would feel encouraged in our endeavors, by the grace of God, to raise up native laborers, to work with us in carrying the Gospel to these *dying millions*.

## NINGPO MISSION.

NINGPO.—D. B. McCartee, M.D., Rev. Richard Q. Way and his wife, Rev. John W. Quarterman, Rev. Henry V. Rankin and his wife, Rev. Samuel N. Martin and his wife, Rev. William P. Martin and his wife, Mrs. Coulter, Miss J. M. Knight.

This mission has sustained a severe loss in the removal by death of Mr. Moses S. Coulter, who departed this life on the 12th of last December. After graduating at college, he went with his wife to China in 1848 as superintendent of the mission press, expecting to continue his studies there for the ministry of the Gospel. His labors were faithful and effective; and as he possessed excellent gifts, devoted piety, and a constitution of more than usual vigor, he had the prospect of being eminently useful for many years. During last summer, however, he was brought low by protracted sickness, and he was expecting under medical advice to return to this country on a visit, when he was called to enter into the rest that remaineth to the people of God. "Even so, Father, for so it seemed good in thy sight!"

Mr. Culbertson has been transferred to the Shanghai Mission. Miss Knight arrived at Ningpo in September, and is associated with her sister, Mrs. Rankin, in the instruction of the girls' school.

In reviewing the past year, the missionaries are able to use the language of thanksgiving. They have enjoyed many proofs of the goodness of God towards themselves, and of his favor towards their work. With the exception of Mr. Coulter's lamented illness and death, they have had more than usual exemption from sickness, their friendly relations with the people and their work among them have been uninterrupted, and they have been permitted to see some of the fruits of their labors.

*Church.*—The services have been conducted by one of the missionaries as pastor, assisted by the other clerical members of the mission, and occasionally by brethren of other missions. Four natives were admitted to the communion of the church.

One of these [the missionaries write] was the aged inquirer, Mr. Wong, who had for several years steadily professed faith in Jesus as the true God and only Saviour, but whose baptism was deferred, in order to test his sincerity, and more fully to instruct him in the doctrines and requirements of the Gospel. The others were two of the more advanced pupils in the female boarding school, and one in Miss Aldersey's, each of whom gives pleasing evidence of piety. . . . We rejoice over them, and indulge the hope that the example of this old man, abandoning the idols he had served for threescore years to embrace Christianity, may have a good effect on others, and that these young females, in the relations they do now or may hereafter sustain, may exert a positive and lasting influence for good. It is with gratitude that we report the good spirit and conduct of all our converts during the past year; so far as we know, they have in walk and conversation adorned the Gospel. The present number of native communicants is seven.

*Preaching.*—The missionaries are all engaged in preaching to the Chinese. Services are held in the church, the chapel on the north bank of the river, and at five other places, twenty discourses being delivered each week. Of these, sixteen are preached to promiscuous audiences; the others to the scholars in the mission schools, servants and others, who form a regular congregation. The attendance at the former averages about forty persons; and as mostly different persons attend each service, the whole number who hear something of the gospel in these places of worship during the year is quite large. In the report of the mission, this number is estimated at some thousands, in connection with which the brethren remark:

Of all these, few go away from our services without having received some more correct views of Gospel doctrines, and more favorable impressions of the character and intentions of the foreign teachers. The force of our arguments against their system of religion is in many instances perceived, and although conviction of the truth of Christianity may not be felt, the people are led to suspect the correctness of their old systems, and their minds are better prepared to consider the question at another time. Though no conspicuous results have appeared, yet a real and important influence has been exerted on the minds of many.

*Schools.*—The number of pupils in the boys' boarding school is thirty-six. Of these boys, the missionaries say—

Their progress in studies has been on the whole respectable. We need the Holy Spirit's influences in this school. To it we must chiefly look at present for a

native ministry. A number of the boys are almost grown, and have made considerable attainments in general knowledge, and in acquaintance with the Scriptures. Their dispositions and abilities are such as, if sanctified and directed by the Holy Spirit, would make them efficient and useful preachers of the Gospel. We are confined to a spot, and encounter innumerable obstacles, peculiar to foreigners. They would be free from these, and the length and breadth of the empire is accessible to them. May it please God speedily to bring these boys to a knowledge of himself, and make them chosen vessels to bear the treasures of the Gospel to their countrymen !

Three of the boys made application for baptism ; but though their conduct is praiseworthy, they have not exhibited to the missionaries satisfactory evidence of heartfelt piety, and their request has not yet been granted.

The girls' boarding school has had an average number of twenty-seven pupils. Their general progress in learning is spoken of as commendable. Religious instruction in this school, as in all the mission schools, is the chief object. Some of the scholars have at times seemed to feel solicitous about their salvation, but their serious impressions passed away, and none of the present scholars are considered as yet subjects of divine grace. Two of the scholars, whose term in the school expired during the year, have been admitted to the church, and maintain an exemplary profession. One of them has been married, and has from time to time been called to endure much reproach from her relatives for the sake of her Redeemer, which she has borne with Christian meekness. Upon each communion season she has returned to the school, and passed a few days with her missionary friends. She has thus received farther instruction, while her teachers have been gratified by her marked progress in the Christian life.

The Chinese custom of early betrothal has proved a serious obstacle to the happy working of the boarding schools. Its evil effects thus far have been chiefly apparent in the girls' school. After a girl has been several years under Christian instruction and influence, she is compelled to marry some heathen husband, to whom she was virtually sold by her parents while she was a mere child ; and her subsequent life is spent under circumstances the most unfavorable to the development of Christian character. In order to guard against this evil, the mission have agreed "that no pupil should be received into either school, without having the betrothed party in the other school ; or, if the pupil be not already betrothed, the betrothal must be under the control of the superintendents of the schools. This arrangement, it is hoped, will prevent pupils being married, except to persons who have also received a Christian education. It thus far seems not to be a serious obstacle in the way of getting pupils."

A day school is reported as continuing in successful operation. The other schools of this class, commenced last year, have not proved successful ; but the missionaries ascribe this to causes which can be in a good degree avoided hereafter, while they are persuaded that "day schools favorably situated, and conducted with energy, are efficient



means of good, not only to the children, but to the communities in which they are placed."

*The translation and preparation of Christian books* has not been neglected. The Gospel of Luke has been translated into the colloquial language of Ningpo by members of the mission in connection with some of the English missionaries at that city. The character or alphabet employed for writing this vernacular dialect is the Roman, with some modifications. The Committee have felt at liberty to authorize a small outlay for printing the colloquial language in this character, without coming to any decision on the merits of the question. In what way the colloquial dialects can be most advantageously reduced to a written form may probably be best ascertained by actual experiment, and whether the best system has been adopted at Ningpo will appear on longer trial. The spoken or vernacular languages of the different provinces differ widely from each other, and in each the sounds to be represented in the alphabet are quite numerous. It may perhaps be found impracticable to obtain a uniform alphabet for the spoken languages of the whole country. And it is a matter of great practical difficulty to form an alphabet sufficiently comprehensive, and yet simple, to suit the demands of any given Chinese dialect. But that these dialects should be employed as means of making the masses of the Chinese acquainted with the Scriptures and other Christian books, seems to be obvious. The written language can be read and understood by every scholar in China, but Chinese scholars form a mere fraction of the whole people, and it may well be doubted whether the laboring and poorer classes will ever possess either the leisure or the pecuniary means, requisite for learning to read the present written language of their country. It would seem that the Bible must ever remain a book in a language unknown to the great mass of the Chinese people, if their spoken language be not reduced to writing, in some simple alphabet, and employed in the press as well as by the tongue.

Besides works distinctively religious, it is necessary in a heathen country to prepare others on scientific and historical subjects. Otherwise, the proper Christian education of the youth, especially those in preparation for the office of the ministry, must be conducted at a great disadvantage. Some works on the common branches of knowledge, such as geography, history, &c., brief in compass, and imbued with a Christian spirit, are already needed in the mission schools, and they will be very useful to the people at large. Of this description, a few works, prepared by members of the mission, have been published, and others are in the press.

*The Press.*—Eight native workmen and two printing presses have been constantly at work, under the efficient superintendence of Mr. Coulter. Of different works, 116,348 copies have been printed, amounting to 3,326,198 pages. The distribution of these publications is shown in the annexed table:



Distributed by members of the mission at Ningpo and vicinity,	16,098	copies.
Sent to the Shanghai mission, - - - - -	1,440	"
Sent to the Canton mission, - - - - -	24,570	"
Sold to other missionary bodies, - - - - -	28,596	"
Printed for other missionary bodies, - - - - -	25,600	"
Sent to California, - - - - -	2,901	"
<hr/>		
Total, - - - - -	99,205	"

Concerning these issues of the press the missionaries remark in their report :

These books are the Scriptures, summaries of fundamental doctrines, catechisms, and such other works as may prove, illustrate, or enforce Scripture doctrine. In distributing them, we have been careful to give them to such persons only as could understand them to some extent. To persons from distant places, which we could not ourselves reach, we often gave several volumes, with the request that they would distribute them among their reading friends on their return home. There is an increasing desire among the people to learn something of foreigners, their customs, and their religion, which will prompt them to read our books to some extent. We pray that this bread of life, thus cast upon the waters, may be found after many days. We sow in hope.

*The Medical Department*, under the charge of Dr. McCartee, continues to be ably conducted, and to exert a happy influence auxiliary to the spiritual objects of the mission. The Dispensary was open on two days of the week, and some were received as in-door patients. Upwards of 5,000 persons were prescribed for, received medicines, or were surgically treated. Some of these were soldiers, badly wounded in an encounter with the people of some villages near Ningpo. Many tracts and portions of the Scriptures were distributed among the troops, which would be carried by them to their homes at Hangchau, Shauhing, and other distant cities. The services of the physician to the mission families have been invaluable, but the chief interest of his labors arises from their influence on the Chinese. They become better acquainted with the character and object of the missionaries, they learn to regard the Christian religion as the source of the medical relief which is thus brought within their reach, and they receive much valuable instruction concerning the Gospel as the main remedy of the evils and sufferings of life.

*Missionary Journeys.*—The various engagements of the missionaries in the city engross their time, yet some visits have been made to neighboring places, in order to make known the way of life. An extract from Mr. Rankin's journal will show the encouragement, and prospective extent, of this kind of work :

*January 16.*—In company with two brethren, made an excursion into the country for the purpose of itinerating. . . . This is a very profitable employment. The simple-minded villagers seem so much more ready to listen to the strange doctrine of Jesus and the resurrection than the people in the city. We have far greater access to the women in the country, who, wherever we preached to-day, formed perhaps the largest part of our audiences, and in almost every instance listened with marked attention. Whatever village we entered, one of our number at least tarried for awhile to unfold the blessed truths of the Gospel, and to distribute books to whoever could read ; and I can but hope that some good im-

pression will be left. We have our Saviour's own example to encourage us in this kind of labor, and our general experience seems to be, that every day passed in the country is a profitable and pleasant one. The people generally are at leisure, and their hearts, the world over, are much more open than those in the city. It strikes me that this is eventually to be one of the most successful modes of propagating the Gospel in China. The facilities for itinerating in this land are remarkable. Perhaps there is no village in the whole circuit of country about Ningpo which may not be reached by boat, either on the river or the numerous canals which interlace this vast plain. For the sum of twenty-five or thirty cents we can hire a boat to be absent an entire day, and which is capable of holding several individuals. Thus we can be transported with our books, &c., from village to village in the most convenient manner. Our families can also readily accompany us, and in these boats, which are quite comfortable, we can pass as many days as we please. Nor is the physical advantage to the missionary to be overlooked.

The foregoing statements show that the door at Ningpo for making known the Gospel to the heathen stands widely open. The missionaries themselves remark :

The Government have evinced no disposition to interfere with our operations. We are uniformly treated with respect wherever we go, in city or country, and listened to respectfully wherever we speak, in public or private. The motives which induce the people to behave thus towards us are various; rarely, perhaps, any sincere regard for the doctrines we preach. That so wide a door of usefulness should be opened to us here, while missionaries in some other parts of China are repelled and shunned by the people, or listened to with distrust, is matter of encouragement to us and to the Church, while it calls for special prayerfulness and watching that we may faithfully improve these opportunities. Brethren, pray for us, that the Word may have free course and be glorified.

*Projected Station at Chinhai.*—Considerable attention has been given by the members of this mission to the subject of forming a station at the city of Chinhai, a few miles below Ningpo, at the mouth of the river on which that city is situated.

Chinhai is not one of the places open to foreigners, under the treaty by which their residence is permitted, unless its being in some measure the port of Ningpo would bring it within the provisions of the treaty. By judicious measures, however, the brethren believe that the permanent residence of a missionary family there could be effected; and Dr. McCartee opened a dispensing office for a time, visiting it on appointed days, as a method of obviating objections and conciliating the good will of the people.

This city contains about 40,000 inhabitants, and several thousand more are within a few minutes' walk of it; the same dialect is spoken there as at Ningpo; the place is a healthy one, being situated directly on the sea-shore, and enjoying in this respect an advantage over the other Chinese cities open to foreigners; fine opportunities would be there enjoyed for sending Christian books to other parts of the country, as all the junks trading at Ningpo, besides those too large to ascend the river to that city, must stop at Chinhai to be examined by the custom-house officers; these and other considerations seem to render it quite expedient to make the attempt, at least, of forming a missionary station at this place. But the measure is necessarily postponed for the present, owing to the want of force in the mission. The transfer of Mr. Culbert-

son to Shanghai, and the death of Mr. Coulter, make it difficult to detach any of the brethren from Ningpo to a second station. With more men, this interesting measure might be undertaken, and with the blessing of God it would prove a highly important means of extending the Gospel among the Chinese.

### SHANGHAI MISSION.

SHANGHAI.—Rev. M. Simpson Culbertson, Rev. Joseph K. Wight, and their wives.

The Rev. John Byers and his wife arrived at Shanghai in August, and entered on the study of the Chinese language. They were not permitted, however, to continue long in the missionary work. Serious pulmonary disease was developed, most unexpectedly, in Mr. Byers's case, and his health became so feeble, that in the judgment of medical advisers and of his brethren in the mission, it was considered expedient for him to return home, it being apparent that he would not be able to prosecute the arduous duties to which he had devoted himself. He was not spared to reach the end of his voyage at sea, but entered, as we confidently trust, into the rest that remaineth to the people of God, on the 8th of April. Like Mr. Coulter, Mr. Byers, when he engaged in the missionary work, appeared to enjoy unusually vigorous health. He was a man greatly respected for his gifts, scholarship, amiability, and devoted piety. The church and the heathen may mourn over the early removal of such men as Mr. Byers and Mr. Coulter; but the wise and gracious purposes of God, we may believe, will be manifested in causing these bereavements to promote the spirituality and humility of the friends of missions, and in raising up other laborers to carry forward the work to which these beloved brethren had consecrated their lives.

*Translating the Scriptures.*—Mr. Culbertson has continued to give his whole time during the week to the work of translating the Sacred Scriptures. In this work he has been associated with the Rev. Drs. Bridgeman and Boone, and others. A translation has been made and revised of the Pentateuch, and the books of Genesis and Exodus are prepared for the press.

The lamented diversity of views as to the proper term in Chinese for the name of the Divine Being, was referred to in the report of last year. As a consequence of this, two new translations of the Scriptures are in progress, differing also in some other respects from each other. On this general subject, a paragraph may be quoted here from the report of the mission:

The necessity for an accurate translation of the Scriptures has, for a long time, been deeply felt by all the missionaries in China. The translations heretofore prepared all acknowledge to be ill-adapted to general circulation, and the one now in preparation by the members of the London Missionary Society is felt by most missionaries not to be based on proper principles of translation, so that although the New Testament has been for some time prepared, nothing but the Gospels and Acts has ever been printed, except by members of their own Society. It is not to be



denied, however, that many difficulties at present lie in the way of getting another translation. Members of the committee of the oldest standing and influence have been obliged, at least for a time, to leave their field of labor, and many of the parties at first interested have withdrawn their co-operation ; so that the continuance of the committee is a problem to be solved by events not yet transpired.

*Preaching.*—A small chapel has been occupied by Mr. Wight near the centre of the city. It consists of two rented rooms, holding about sixty persons, and the attendance has varied from that number down to five or ten. The nature of the service in this chapel depends very much upon the audience. Sometimes a conversational or catechetical mode of address is found to be the most profitable. At the close of the exercises, tracts or some of the Gospels are given to those who can read. Besides the services on the Sabbath, during a part of the year temples in the city and other frequented places were visited twice in the week, and preaching or conversation was held, and tracts were distributed.

A school for girls, in connection with another mission, was placed by its excellent superintendent, during her absence from Shanghai, under the charge of Mrs. Wight ; but her health and domestic cares did not justify her in continuing the superintendence of it more than three or four months.

The importance of Shanghai as a missionary post is becoming more manifest every year. Its commerce, and thereby its own growth, and its relations with other parts of China and with other countries, are all rapidly on the increase. There ought to be a large missionary force at this city ; and the Committee cannot forbear here to express the hope, that more laborers may soon be sent to this part of China.

Among the causes which must enlist the sympathies of all true Christians on behalf of the Chinese, the evils inflicted on that people by the opium trade continue to occupy a very prominent place. These are again set forth in the report of the Shanghai mission :

This political and moral evil has the same source of supply, the foreign commerce which gives so much prosperity to this city. It is hardly to be wondered at that the statesmen of China, seeing the evil effects of opium, in consuming over \$30,000,000 of the capital of the country annually, and in sapping the health, strength and life of its subjects, should greatly prefer to have foreign intercourse entirely cut off. They see no advantage in it sufficient to counterbalance so great an evil. They know that it is useless to attempt to prevent its consumption by penal laws. While the poison is within reach, it allures and charms while it destroys its victims. Though its effects are fully known, yet the use of it has increased until it has extended all over the empire. It can be found in Peking as well as in Canton. At least \$10,000,000 in value of it are scattered over the northern and middle portions of the empire from this port alone.

Situated as we are, where we daily see the effects of this poison on our fellow-men, we feel ourselves and the whole Christian world interested in this subject. And this for two reasons: 1st. Because all foreigners are very naturally classed together by the Chinese, and our object and the holy religion which we profess stands condemned, because associated in the minds of this people with those who bring this drug to impoverish and destroy their fellow-countrymen. 2d. Because we feel that every friend of humanity, and especially every Christian, is bound to protest against any system which for the sake of gain is destroying his fellow-men ; and especially are we bound to speak out on this subject, because the Chinese themselves are unable to proclaim their wrongs.



They lie helpless, taken as in a net, with no chance of escape. They have tried every means in their power to prevent its use. They have tried law, forbidding its sale, and have made smoking of opium a crime punishable by the magistrate. They have forbidden its introduction into the empire. They have entreated and threatened both their own countrymen and foreigners. They brought on themselves a war by attempting to exclude it, which only resulted in a wider and freer introduction where it had before been excluded. Unheeded are their complaints and struggles. They cannot control foreigners who bring it, and there is no moral power among the people to resist the temptation. Hard and helpless, therefore, is their condition. They lie wrapped as in the coils of some huge serpent; the poison is already creeping through their veins, and every struggle for life only brings still closer the huge folds and the open jaws of the monster.

But it may be asked, What is to be done? Some will say, You have the remedy, the only antidote for this poison,—preach the Gospel. But alas! what are we among so many? Not only are we few in number, but we cannot go where the poison has already gone. We are confined to five cities on the coast, while in every city and village opium can be bought. The serpent is before us; before we can point to the remedy, the victim is dead. True, the Gospel is the only sure corrective, but it needs to be applied to those who administer as well as to those who receive the poison. They need to be warned who now hold the scourge, lest it one day be turned upon them. God once used Babylon as his battle-axe, with which he broke in pieces the nations and destroyed kingdoms, and afterwards he stretched out his hand against her, and brought her down from among the rocks, and made her as a burnt mountain. Such may be the end of those who now glory in their strength and prosperity. Certain it is that there can be no permanent prosperity which is the fruit of sin.

The public conscience needs to be enlightened and aroused on this subject, until this trade shall be seen in its true light, as inflicting a scourge on China scarcely less destructive to human life and happiness than ever was the slave trade to Africa. It ought also to be aroused to repentance, until no Christian government shall in any way be connected with the traffic, until the time shall come when the British government, instead of deriving a revenue of three millions sterling from the cultivation of, and duties on, opium, shall exert herself as nobly in cleansing away and putting a stop to the evil, as she has to rid Africa of her curse. If England will only say the poppy shall no longer be cultivated in British India, the great and at present only source of supply will be cut off. Above all, let it be the earnest desire of all Christians to repair as far as possible the evil which has been done, and to prevent the farther continuance and spread of it, by lifting up a standard against it, and by causing the truth to be seen and known as widely as the evil and the curse.

## Mission to Chinese in California.

SAN FRANCISCO.—Rev. William Speer and his wife.

In the last Annual Report a brief reference was made to the Chinese in California, and the importance of missionary labor for their benefit. This subject was brought under the consideration of the Committee, not only by its public interest, but also by a memorial of the Presbytery of California. The leadings of Providence seemed to make the question of duty plain, although some hesitation was felt on account of the considerable expense involved in forming the proposed mission; and now the Committee are able to report that the mission is fully commenced, and that its prospects are decidedly encouraging.

The Rev. W. Speer, formerly of the Canton Mission, and his wife, having been appointed to this sphere of labor in June, embarked in

October and arrived at San Francisco in November. They were cordially received by Christian friends at that city, and much interest was expressed in their object by the community at large. By the Chinese, also, Mr. Speer was welcomed as a friend. Opportunities of useful labor were immediately set before him, the Chinese inmates of the Hospital being delighted to receive his visits, and others being found quite willing to converse with him on religious subjects, and to accept Christian tracts and the Sacred Scriptures. A man of considerable influence among the Chinese at San Francisco, as the head of a company, who would probably have been hostile to missionary efforts, was obliged to return to China on account of his health, and his successor is a young man of fine abilities and promise, who was educated in one of the mission schools in his own country. Another young man, educated in the same way, and one from whom much may be expected, is spoken of as "touched by the Spirit of grace, and feeling deeply on the subject of his own salvation." Mr. Speer had heard of thirteen others, who had been scholars in the missionary schools in Canton and its vicinity.

The station to be occupied was left to Mr. Speer for decision, after consultation with brethren of the Presbytery and other Christian friends. It became obvious, after inquiry, that San Francisco is the best place at present for the seat of the mission, containing a larger number of resident Chinese than any other place, and being the gateway through which they enter and depart from California. A chapel, fitted up with seats for two hundred hearers, was occupied in February, and an evening school was commenced about the same time.

Before the chapel was opened, a most interesting public meeting was held in the Presbyterian Church, of which the Rev. A. Williams is the minister, which was attended by a large audience of Americans and Chinese. The object and plans of the mission were then fully unfolded, and appeared to awaken feelings of warm interest in all who were present. A liberal collection was taken, to which the Chinese very freely contributed. Eventually, and perhaps soon, it may become necessary to provide permanent buildings for the use of the mission—a place of worship and school-room, if not also a house for the missionary, to save the heavy expense of house rent; but so hearty and general has been the expression of interest in this mission among the citizens of San Francisco, that it is expected their liberality will furnish these local but important auxiliaries to the missionary work among their Chinese neighbors.

The immigration of Chinese to this continent is one of the remarkable events of the age. We may not be able to foretell their future part in the industrial, social, civil, and religious interests of our own country; but we can and should contemplate them as sinners now in need of the Gospel, and as brought into circumstances in which the missionary can gain favorable access to them. They are now the foreigners, and our missionary on his native soil bids them welcome to the advantages, temporal and spiritual, of his country. Thus their

relations are completely reversed from those in which they stood a few years ago in the province of Canton ; for it is a fact eminently worthy of note that most of the Chinese in California are from that province, the same in which their missionary studied their language, usages and character. In all this we see the wonderful ordering of Divine Providence, and it awakens the hope that God in his grace has great things in store for the Chinese, and through them for the vast multitudes of the land of Sinim.

The future course of this new mission must be left to Providence. All things at present seem to concur in showing that it should be carried on with vigor. The Chinese element in our population will probably become a large one. The Chinese may be considered an emigrating people, not less than the Irish or the Germans. Their impoverished condition, their want of employment, their hopeless prospect of a better lot in their own country, are strong reasons for their seeking a home in a foreign land. Hundreds of thousands of them are found in the countries in the east within reach of China, where they are permanent residents. They now find it easy to reach our shores, and their keen practical thirst for gain, in addition to the causes mentioned already, will probably bring large multitudes of them here, unless powerful causes should arrest their course. Such causes we do not now see. The views commonly prevailing amongst our citizens favor the emigration of people from every country. And it will probably be found for our great advantage to invite them to come. They will prove a better class of emigrants than many who come from Europe. They will not soon fill our poor-houses and prisons. On the contrary, their industry, and their peaceful minding of their own business, will make them a very valuable class of our population. But however all this may be, we would still think of them as sinners, lost and perishing. What they want is the Gospel. Has not God brought them here to receive it ?

### **Missions among Romanists.**

The Committee have continued to direct their attention to the spread of the Gospel among Roman Catholic populations.

In regard to the Romanist nations of this continent, they have been watchful to observe the doors opened by Providence for missionary labor, and at the same time to find men of suitable qualifications for the work. It is with regret that they have to report no missionaries yet in the field ; although important posts wait to be occupied, on the borders of Mexico, in the Isthmus of Panama, and perhaps in other quarters. Brownsville, on the Rio Grande, for the Mexicans, and Panama or Aspinwall, for the inhabitants of the Isthmus of Panama, and eventually for the people of Central America, as well as of New Granada, may be pointed out as stations of great and immediate importance. Men of piety, energy, and prudence, at these points, might



hope, with the blessing of God, to do a most important work for Christ and for their generation.

The readiness with which these places can be reached ; the increasing intercourse between our citizens and the people of the Spanish American States ; the growth of intelligence and the liberality of views amongst many of our Central and South American neighbors, a most signal example of which has been shown lately in the complete overthrow of Jesuit power in New Granada ; and, above all, the solemn spiritual interests of our fellow-men, should all serve to call forth the missionary zeal of our churches on behalf of these Roman Catholic nations. No open door should be left long unentered.

In Europe, the same line of effort has been followed which has been reported in former years. And the funds which have been remitted to correspondents at Geneva and other places, the Committee have every reason to believe have been faithfully and judiciously expended in the advancement of the cause of Christ.

A re-actionary political movement, largely promoted by the agents of the Papal power, has been very manifest among the nations on the Continent, and the power of the priest and even of the Jesuit appears to be, for the time, in the ascendant. Our Protestant brethren in some quarters have met with barriers to their missionary progress, interposed by local magistrates at the instigation of the Romanist ecclesiastics ; in some instances the hand of persecution has fallen heavy on the witnesses for Christ ; and in most places, the work of evangelization has been prosecuted under a feeling of uncertainty and apprehension as to the continued enjoyment of religious liberty and the rights of conscience.

In France, Belgium and Italy, the countries in which the funds remitted by the Board during the last year have been chiefly expended, a determined conflict is now waging between the powers of darkness and the children of light. On the one hand we see arrayed numbers, wealth, political influence, all largely controlled by a numerous, bigoted, unscrupulous priesthood, and directed by the great enemy of God and man ; on the other hand, we see a handful of the ministers of Christ, and some little flocks of his people—but the Lord is on their side. It may please him to permit the powers of darkness to retain for a season the ascendancy in these lands, for the punishment of the sins of their inhabitants ; but in the meantime he is gathering into his fold his elect people, and eventually he will surely “destroy the man of sin” and the kingdom of Satan. In this faith our Protestant brethren labor and suffer, and pray and hope. They appear to be redeeming the time, because the days are evil. Their devotedness is exemplified in the conduct of an evangelist in France. He was falsely accused of being implicated in some political movements, placed under arrest, then imprisoned, afterwards conducted from one city to another chained to a malefactor ; but like the primitive evangelists, he was kept in peace, and enabled to fulfil his chosen work. He thus spoke of that work under these trying circumstances :

In prison, on the route, in the midst of the soldiers, I had not the least fear, and,



forgetful of my sad situation, I preached the Gospel to two Catholic soldiers who were at my side, with as much liberty as if I had been simply a fellow-traveller with them. I can add that the words which I was enabled to speak to them have not been in vain; for during all the time we were in garrison at B——, they attended Protestant worship. They have come to see me since my liberation, and I believe that, as they have themselves said, their eyes have been opened to see the light of the Gospel. May the Lord finish this good work in their hearts, so that when their time of service is ended, they may carry, the one into Sarthe, the other into Seine and Oise, the light which shines in darkness, and may become instruments, in the hands of the Lord, of great blessings to their parents and their friends.

The Committee cannot present in the brief limits of this Report the practical details of the work of evangelization in these Papal countries; nor is it necessary to furnish such details, as the nature of that work will be readily understood without them. A few things may be referred to, however, as showing the darkness in which Romanism envelops its subjects. For example, one of the evangelists supported in France—

Meeting one day a Catholic woman, asked her if she had a Saviour. She answered at first she had none; but after a moment's reflection she added: "Oh yes, I remember now, it is the Good Holy Lady and St. Joseph." Another day a priest, preaching on the parable of the Prodigal Son, was attempting to prove that "it was by works of penitence, and by walking back barefooted to his father's house, the prodigal son merited and gained the favor of him against whom he had sinned." He added that the father represented the priest, and the prodigal son the penitent; that this parable ought to teach his parishioners to come to the confessional, there to be clothed with the garment of absolution, &c.

Another evangelist met with a Jansenist lady, who took pleasure in reading the Sacred Scriptures. Speaking of their instructions, she said to the missionary:

These strengthen our faith and do good to the soul; but what good can one expect, she added, from things like the following, which I have read in a book of my servant's: "When Jesus Christ, in his severity, will not permit poor sinners to enter heaven, his kind mother, ever full of tender sympathy, opens another door for them, so that they, notwithstanding, may come in."

The evangelist, Mr. C——, supported by the Board, mentions that—

On visiting a family to whom I had furnished a New Testament, I inquired if they read it. "Alas," replied a lad of thirteen, "it is gone. The priest came a few days ago, and perceiving my New Testament, he was very angry, and said if I did not throw the book into the fire, I should not be admitted to first communion, (confirmation,)—then snatching the volume out of my hand, he threw it into the oven himself."

Similar proofs might be largely cited from the journals of evangelists and colporteurs, showing the sad religious state of the common people, and the blindness of their spiritual guides. In the view of such statements, no one can call in question the importance of all judicious efforts to spread abroad in these lands the light of the Gospel. And it is encouraging to see that such efforts are attended with the Divine blessing. One of the evangelists in France thus describes the work of grace in one of his hearers:

A man of thirty-five years of age, an engineer in a factory, came to me several times lately, to speak about the Word of God, which he possesses, reads, and has taken as the rule of his conduct. Some years ago, this man spent six months at the hospital, in consequence of an accident. During that time he reflected on his past life. His sins, his forgetfulness of God, presented themselves to his conscience; he understood that he was worthy of condemnation, and that a change was absolutely necessary. He resolved seriously to devote himself to piety; and knowing no better, he followed the directions of Roman Catholic priests, and gave himself to the practices of his church. But he soon felt doubts about the doctrine of Rome. He endeavored to acquire some light, and being acquainted with a member of our flock, he got a New Testament, read it with zeal, and with a serious purpose of conforming to the instructions that he should find in it. He appears to me to be decided on joining us. His conscience is remarkably upright; he has a strong desire to do the will of God, whatever it may cost him, and his candor is admirable.

The evangelist mentioned above as having been placed under arrest, and preaching the Gospel to his keepers, relates an interesting narrative of the piety and devotedness of one of the younger members of his flock:

Among those lately brought to the faith is a young woman, who has for a long time felt a desire to partake of the communion; but before being received, she had to undergo a severe trial of her faith. An aged and bigoted woman, by promises and menaces, endeavored to prevent her attending our worship. Two of the nuns were brought from Lyons, who threatened her with being disinherited and abandoned by her parents, otherwise willing to make an ample provision for her future comfort. But nothing caused our new sister to hesitate. She said to them, that having heaven as her inheritance and God as her protector, she was rich enough; and when they did not cease to threaten her, she said, "It is all in vain; I have given my heart to God, and wish to leave it with him; far from hating you, this religion which you detest makes me love you more, and every day I pray that the Saviour would open your hearts to his love, as he has mine." It was after these trials that she came again to request that she might make a public profession of her faith, and thus glorify the name of her Saviour.

An evangelist in another department describes with tender feeling the last testimony of a female member of the church, one of the first fruits of his ministry:

She has been a model of piety. The poor lost in her a true benefactor. . . . At first, in the prospect of death, she was distressed at the thought of leaving her three children; but on my telling her not to forget the promises of God, who will be the orphan's father, she was comforted. Then she spoke to her children—"Listen, my dear children, I have long felt anxious about you; I would love to live some time longer to watch over and instruct you; but God has ordered it otherwise, and I commit you to him; his compassions are infinite, and now I am free from any fear." She then gave them a tender charge not to neglect the Saviour, but to profit by the means of grace; and soon afterwards she slept in Jesus. Her dying exhortations were followed by the conversion of her two daughters; and one of these was herself soon called to rejoin her mother. The last words of this young disciple were, "See, the Saviour, in company with my mother, comes to call me, and I am going to be with them. Let us go—farewell."

Thus is God accomplishing the number of his elect. Thus is it manifest that the labors of his servants are not in vain.

Besides the ordinary means aided in the work of evangelization in Europe, the Committee were enabled to appropriate some moneys

towards the completion of a Protestant church in Turin, ecclesiastically in connection with the venerable Church of the Waldensians. This donation called forth a warm expression of thanks from the brethren, one of whom has communicated quite interesting information concerning the work of God in Italy. A Catholic newspaper had reported "some thousand proselytes" made by the Protestants. Concerning this our correspondent says, "It has means of knowing what is passing in its own church that we do not possess," and then he adds :

All that we know is, that our chapel is filled with Roman Catholics three times on Sunday, and well attended every evening during the week ; that there are always fifty or sixty adult catechumens, and a large and increasing number of communicants : that the Protestant weekly newspaper and Protestant books circulate freely ; that the Bible is sold publicly ; that there are few large towns that are not in communication with us ; that even in the country the Gospel makes progress, and that there is a rising church in Genoa.

## Mission to the Jews.

NEW YORK.—Rev. John Neander. Mr. Julius Strauss, Licentiate Preacher.

PHILADELPHIA.—Rev. Bernard Steintal.

BALTIMORE.—Rev. Frederick J. Neuhaus.

Mr. Neuhaus was ordained by the Presbytery of Baltimore. Mr. Strauss was licensed by the same body, and upon their recommendation was appointed as an assistant missionary ; his appointment being, however, a temporary one.

These brethren appear to have been faithfully employed in their work among their kinsmen according to the flesh. Their monthly reports exhibit daily visits to Jewish families, and numerous conversations with Jews of all classes. They meet with Jews from Russia, Poland, Portugal, Spain, France, and England ; but most are from the German States, and speak the German language, which is the native tongue of the missionaries. They have occasionally enjoyed opportunities of speaking to the rich, but far more frequently to the poor. They have delivered their message to the aged, the dying, the bereaved, the tempted. They have conversed with Jews in their stores and their workshops, intent upon gain, and with many in the streets, seeking business or pleasure. They have spoken to many Jewesses, many of them mothers of families, and often to Jewish children. They have visited Israelites in prison, though happily but few have been found there, and also in the hospital and the asylum. They have met with the greatest diversity of religious and irreligious views among this people. Most are self-righteous, many are skeptical, still more are careless of these things, and multitudes are very ignorant ; Talmudists and "Modern Jews" are the chief divisions, but scoffing infidels have been met with, and even an atheist, and a pantheist ! Yet there have been some who appeared to be honestly inquiring into the meaning of the prophecies, others who avowed their respect for the character of Jesus, and some who professed their belief in him, "but secretly, for fear of the Jews."



In various ways does persecution fall upon those who evince a disposition to embrace Christianity. Instances are mentioned, in which the loss of employment, exclusion from mutual benefit institutions, bitter reproaches, and the more trying distress of revered friends and relatives, have stood in the way of persons inclined to seek instruction from the missionaries. There have been also professed inquirers, influenced by motives of temporal advantage. Two persons of this class whose applications for baptism were refused by our brethren, were immediately baptized by other parties.

Great as the variety of classes and individuals has been, the missionaries have endeavored to make known to them all the unsearchable riches of Christ, and to set him forth as the hope of Israel. In their labors, they have sometimes been treated with rudeness and refused a hearing, but generally they have been well received. They lament, however, that they are not permitted to report cases of hopeful conversion; but they report signs of diminished prejudice, and of greater readiness, than in former years, on the part of many, to converse thoughtfully about the claims of Christianity.

It is still considered inexpedient to publish the letters and journals of the missionaries. If this were done, though no personal notices were given, it would tend to restrict their intercourse with their kinsmen. Some detached parts, however, of their communications may be here quoted, as showing that their labors are not altogether without encouragement. The secret dissatisfaction felt by the more thoughtful Jews with their religion is brought to view in this example :

On the day of Atonement, as I left the room of worship in a Synagogue, an aged Jew went down with me and asked me to join him in another room. After we came in, he locked the door, and then declared that he is not satisfied with the ceremonies observed this day, and wished to hear my opinion and explanation of Leviticus xvi., which was read in the Synagogue that day. I gave him a short explanation of it, which seemed to satisfy him. Having finished, he shook hands with me and invited me to call at his residence.

Another missionary speaks of—

A very well-educated Jewess, who had received from an aged Jewish convert, no longer living, a copy of the Bible, which she greatly prized. She wished to show that the difference between Judaism and Christianity is not material, the former believing in a Messiah to come, and the latter in the same as already come. This matter was explained. She spoke of having known several Jews, who had embraced Christianity,—generally those did so who studied it; but though inclined towards it herself, the doctrine of the Trinity, and the observance of the Sabbath on Sunday instead of Saturday, seem to her insurmountable obstacles. These two points are prominent in modern Judaism.

The same missionary thus mentions the circulation of a tract :

I gave a tract to a Jew about two weeks ago. To-day I asked him whether he had read it, and found that he had done so. I was much pleased to find that it had been read by many Jews, and especially by a rather well-educated Jewess, who lives in the same house. She told me that she had read it with much interest, and added that she had put a Jewish tune to the German hymn printed on the cover of the tract. Though this is no proof of conversion, it is encouraging to



notice a Jewess taking an interest in a spiritual song, which ascribes all glory and majesty to Him whom her forefathers crucified.

Another missionary writes in his journal :

Met Mr. — in — street. He is a pleasant-looking Jew. We took a little walk, and I then went with him to the Mission House, where Mr. — was waiting for me. There we had a pleasant conversation together; and to our surprise he spoke with a warm heart about Jesus, in whom he expresses his faith. We were very glad to find in him a warm-hearted Jewish brother, a brother indeed who loves the Saviour. [This gentleman, as it is stated in notices of later date, though an attendant at church, has not yet made a public confession of his faith.]

The work of the missionary and the state of the Jews are thus presented in a letter of still another of these brethren :

I know that you and all connected with the Board do not look for immediate results; but most people do, forgetting that conversions are God's prerogative alone. They reason in this way: either the case of the Jew is a hopeless one, or the missionary does not do his duty. But the missionary may be as faithful and zealous as the Apostle Paul, and yet not be permitted to enjoy the fruits of his labors. Nor is the Jew in a hopeless condition. True it is, they are a people who have made their hearts hard as adamant; but the Lord has promised, "I will take away the stony heart out of your flesh." True it is, they are a people who seem as a multitude of dry bones, and who are saying, "Our bones are dried, our hope is lost, we are cut off for our parts;" still the Lord has declared, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." True it is, they are a people who have been long under the displeasure of God, and scattered by him as a by-word among the nations; still Jehovah has declared, "As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not, so again have I thought to do well unto Jerusalem, and to the house of Judah; fear ye not."

And is there nothing encouraging in the fact, that their prejudices are softened; that many are willing to listen to the truth; that they begin to study their own scriptures to see "whether these things are so?"

In my daily intercourse with Jews, I often witness scenes which cannot but cheer up a desponding spirit. . . . A physician, who is a secret believer in Jesus, when I was reading to him Matthew x. 32, 33, exclaimed with tears, "No, I will not deny my Lord! But what will become of my poor family?" His wife and father-in-law are strict Jews, and very much opposed to Christianity. O how few Christians have any idea of the many difficulties to be encountered by a believing Jew. . . .

Let these few instances, to which many more might be added, suffice to prove that there is a spirit of inquiry going on among the Jews, which in the Lord's appointed time will manifest itself to the glory of his name. Faith looks forward to a brighter day, when all distinctions between Jew and Gentile shall be broken up, and all be one in Christ Jesus. All we need is "more faith, more sympathy, more fervent and persevering prayers, on the part of those who are interested in the prosperity of Zion."

. . . Mr. —, the young inquirer mentioned in my last, is still receiving instructions from me in the doctrines of Christianity. I have also under my care a Roman Catholic priest, Dr. —.

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The main object of the Annual Reports of the Committee, is to record, from year to year, God's dealings with the missionary work of the Church. Arguments in favor of this work, answers to objections, expositions of policy in the conduct of the missionary enterprise, at

home or abroad, have not heretofore occupied a prominent place in these reports. Nor would the Committee now depart from the usage of former years. They prefer to let the statements of the preceding pages make their own impression on the minds and hearts of those who read them. Yet, in concluding this narrative, two remarks may be added :

1. It is manifest that great reason exists for giving thanks unto God for the foreign missionary work of our Church. Important fields of labor have been occupied ; faithful servants of Christ are at work in them ; the churches at home, it is believed, are becoming more and more interested in this work ; and it is certain that the favor of Providence and the grace of the Holy Spirit have accompanied the labors of our missionary brethren. The preceding report contains notices of converts admitted to the communion of the church at stations among the Indians, in Africa, India, Siam, China, and Europe. The number of these converts has not been large ; perhaps this is owing to the want of faith and prayer in the Church itself ; but the fact of such conversions is a sure sign that God approves this cause, and it is also a reason of hope as to our being permitted to witness still more signal displays of converting grace. Some of the members of the missionary churches, and two of the devoted missionaries, have been called to finish their earthly course during the last year. Their happy death-beds, and their blessed portion beyond the grave, bear affecting testimony to the divine nature and the glorious end of the missionary work. By these, and especially by the grace which only can produce such fruits as these, the Church should be encouraged to go forward in this work of the Lord. Thankfulness, faith and hope should characterize her missionary zeal.

2. There is a loud call for enlarged effort in some of the missionary fields now occupied,—see particularly what is stated in the report of the Missions among the Indians, in Africa, India, Siam, and China,—and new fields might be occupied. More men are wanted. A larger amount of funds is also wanted.

Most of our missionary brethren are over-worked. Some of them are in impaired and precarious health. Their whole number is only about a fortieth part of our ministry. On any view of the widespread moral desolations around them, the open doors before them, and the resources of the body of Christians whom they represent, their number ought to be increased.

In order to this increase, very much depends on the amount of funds devoted to this cause. An increase of these is urgently required,—to secure which the only thing needful is, simply that *all our congregations* should make their offerings to the missionary treasury, as the Lord has prospered them. Is it asking too much of the Lord's people that this should be done ? As the matter now stands, a large number of churches, and a multitude of church-members, do not make any regular contribution in aid of this cause. The amount given by the churches averages hardly one cent each week to each communicant in our body.

As many who are not church-members make liberal offerings, and as many communicants give large sums, it is obvious that many do not give anything. This may be owing to erroneous views of duty, to the supposed want of opportunity in some cases, and perhaps in more frequent instances to the indifference and apathy, which result from a feeble experience in the soul of the powers of the world to come; but the effect in all is the same, to withhold from the benighted and the perishing those means, by which God is pleased in his grace ordinarily to bestow upon men the blessings of eternal life. The Committee long to see this state of things all changed; and they are encouraged to look forward to the time as not far distant, when all the ministers and members of our body will support this great cause by both gifts and prayers. They hope for this, in view of the past. The increase of pecuniary gifts to foreign missions, from the constituency now represented by the Board, is believed to have been not less than tenfold the amount supplied by the same sources in the year 1831. This was the year preceding the movement of our body as a denomination in the work of foreign missions. Without such a movement, judging by the experience of the Christian brethren with whom our churches were formerly connected in missionary action, the increase would have been only three-fold. But still there is room and urgent need for a much larger advance, as must be apparent to all from the small average amount already mentioned.

For this advance, the Committee trust in the grace of God,—humbly hoping for such a measure of divine influence to be shed down upon all the members of our Church as shall make them willing, according to the measure of their ability, to take part in this labor of love for Christ our Lord. All our hopes of success turn upon this, THAT IT IS THE LORD'S WORK. Therefore, his redeemed people cannot stand aloof from it. Therefore, laborers will be raised up and sent forth. Therefore, the means of their support will be provided. Therefore, the influences of the Spirit of Grace shall be poured out; the labors of missionaries shall not be in vain; the offering of prayers and alms shall be acceptable in the sight of God; and the great result shall be the spread of the Gospel, causing "glory to God in the highest; and on earth, peace, good will towards men." Amen.

# Financial Statement.

*Payments on Account of the Board of Foreign Missions of the Presbyterian Church, from May 1, 1852, to April 30, 1853.*

## MISSIONS.

### MISSIONS IN INDIA.

#### Expenditures on account of

Lodiana Mission, . . . . .	\$24,416.33	
Allahabad Mission, . . . . .	10,755.90	
Furrukhabad Mission, . . . . .	11,458.53	
Agra Mission, . . . . .	\$8,654.23	
Outfit of Rev. R. E. Williams, . . . . .	225.00	
Passage of " " from Boston to Calcutta, 225.00		
	<u>9,104.23</u>	
		<u>\$55,734.99</u>

### MISSION IN SIAM.

Expenditures on account of Mission at Bangkok, . . . . .	\$2,558.23
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### MISSIONS IN CHINA.

#### Expenditures on account of

Canton Mission, . . . . .	\$4,241.04	
Ningpo Mission, . . . . .	11,634.73	
Shanghai Mission, . . . . .	7,409.55	
	<u>\$23,285.32</u>	

### MISSION TO THE CHINESE IN CALIFORNIA.

Expenditures on account of, . . . . .	\$2,535.19	
Passage of Rev. Wm. Speer and wife from New York to San Francisco, . . . . .	657.50	
	<u>\$3,192.69</u>	



## MISSIONS IN AFRICA.

## Expenditures on account of

Liberia Mission, . . . . .	\$2,037.03	
Settra Kroo Mission, . . . . .	217.30	
Corisco Mission, . . . . .	\$2,134.79	
Outfit of Rev. Geo. McQueen, Jr., . . . . .	175.00	
Passage of " " from New York to Corisco, 200.00		
	<hr/>	2,509.79
		<hr/>
		\$4,764.12

## MISSIONS TO THE AMERICAN INDIANS.

## Expenditures on account of

Chippewa and Ottawa Mission, . . . . .	\$5,894.90	
Otoe and Omaha Mission, . . . . .	3,502.74	
Iowa and Sac Mission, . . . . .	3,174.80	
Creek Mission at Tallahassee, . . . . .	\$5,738.76	
Kowetah, . . . . .	1,714.31	7,453.07
Choctaw Mission, . . . . .		9,450.84
Chickasaw Mission at Wa-pa-nucka, . . . . .	\$9,143.94	
Boggy Depot, . . . . .	1,944.75	11,088.69
Seminole Mission, . . . . .		2,891.96
		<hr/>
		\$43,457.00

## MISSIONS TO THE ROMANISTS.

Remittances to Geneva, . . . . .	\$2,000.00	
" Paris, . . . . .	1,000.00	
" Belgium, . . . . .	1,000.00	
" Turin, . . . . .	744.00	
" French Canadian Mission, . . . . .	500.00	
	<hr/>	\$5,244.00

## MISSIONS TO THE JEWS.

Expenditures on account of, . . . . .	\$2,211.46
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(Total Expenditure for Missions, \$140,447.81.)

## AGENCIES.

Rev. William S. Rogers, Salary, one year, . . . . .	\$1,000.00	
Do. Travelling Expenses, " . . . . .	400.00	
Rev. Wm. H. McAuley, Salary, eight months, to Jan. 1, 1853, . . . . .	533.33	
Do. Travelling Expenses, " . . . . .	72.40	
Rev. Francis P. Monfort, Salary, eight months, to Jan. 1, 1853, . . . . .	333.33	
Do. Travelling Expenses, " . . . . .	163.17	
Rev. James Wilson, Salary, seven months, from October 1, 1852, to May 1, 1853, . . . . .	525.00	
Do. Travelling Expenses, do. . . . .	91.98	
Travelling Expenses of Officers of the Board and Voluntary Agents, . . . . .	130.41	
	<hr/>	\$3,249.62

## SECRETARIES' AND TREASURER'S DEPARTMENT.

One Secretary, one year, . . . . .	\$1,800.00	
One Secretary, " . . . . .	1,800.00	
Treasurer, " . . . . .	1,800.00	
Clerk Hire and Copying, . . . . .	1,208.00	
	<hr/>	\$6,608.00

## PRINTING.

The Foreign Missionary: expense of publishing 22,750 copies monthly, including those sent free to ministers and donors, . . . . .	\$2,348.43	
Less received for subscriptions, . . . . .	1,110.80	
	<hr/>	\$1,237.13
Postage and Express charges, . . . . .	257.88	
	<hr/>	\$1,495.51
The Home and Foreign Record, proportion of deficiency, . . . . .		185.40
Fifteenth Annual Report, Expense of Publishing 4,300 copies, . . . . .	\$453.74	
Postage on do. . . . .	124.52	
	<hr/>	578.26
Printing Slips, Blanks, &c., . . . . .		8.44
	<hr/>	\$2,267.61

## MISCELLANEOUS.

Postage, . . . . .	\$224.78	
Fuel and Lights, . . . . .	90.37	
Fixtures and Furniture, . . . . .	22.50	
Library, and Binding Books, . . . . .	62.87	
Blank Books and Stationery, . . . . .	54.63	
Periodicals, . . . . .	37.77	
Taxes and Insurance, . . . . .	139.10	
Care of Mission House, . . . . .	31.38	
	<hr/>	663.40
	<hr/>	\$153,236.44

# TREASURER'S REPORT.

DR. *The Board of Foreign Missions of the Presbyterian Church, in account current with Wm. Rankin, Jr., Treasurer.* Ca.

1852.			
May 1.	By balance, as per last Report,	.	\$586 58
1853.			
April 30.	By donations from churches,	85,346 20	
	" individuals and		
	miscellaneous sources,	17,402 16	
	" legacies,	11,190 76	
	" Synod of the Reformed Pres-		
	byterian Church,	1,800 00	
	" proceeds of sales of Memoir		
	of Rev. W. M. Lowrie,	313 36	
	" " Sermons, do.,	222 18	
	" donations received in India,	5,754 17	122,028 88
	By amount received from United		
	States Government, for the		
	Choctaw Indians,	8,000 00	
	" Iowa and Sac do.,	1,540 00	
	" Chippewa and Ottawa do.,	1,400 00	
	" Creek Indians at Tallahassee,	4,000 00	
	" " Kowetah,	1,000 00	
	" Chickasaw Indians,	6,000 00	
	" Otoe and Omaha Indians,	800 00	
	" Seminole	500 00	23,240 00
	By American Bible Society for print-		
	ing Bibles in Northern India,		
	" " in China,	3,000 00	
	" " in China,	1,000 00	40,00 00
	By American Tract Society for		
	printing Tracts in North India,	3,000 00	
	" " in China,	500 00	
	" " in Siam,	500 00	4,000 00
			<u>\$153,855 41</u>
1853.			
April 30.	By balance from old account,		\$618 97
	WM. RANKIN, JR., TREASURER.		

The undersigned have examined the above account, and find it correct.

THOMAS PRINGLE, }  
JAMES DONALDSON, } *Auditors.*

## A SUMMARY VIEW

OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH: MAY 1, 1853.

MISSIONS.	NAMES OF STATIONS.	First commencement of operations.	Missionaries and Assistants					SCHOLARS.			
			Ministers.		Lay Teachers and others.		Communicants.	Boarding.		Day.	
			American.	Native.	American.	Native.		Boys.	Girls.	Boys.	Girls.
INDIAN TRIBES:	CHICTAWS,	-	3	-	5	7	-	130	-	-	-
	CREEKS,	-	1	-	2	1	1	16	4	*	-
	CHICKSAWS,	-	1	-	3	4	1	40	40	-	-
	SEMINOLES,	-	1	-	2	7	-	40	40	18	-
	IOWAS AND SACS,	-	-	-	1	2	-	11	10	-	-
	OTOES AND OMAHAS,	-	2	-	4	4	4	18	17	-	-
	CHITTEWAS AND OTTAWAS,	-	1	-	2	4	-	12	13	-	-
	Grand Traverse,	-	1	-	3	3	-	-	-	15	-
	Little Traverse,	-	-	-	2	1	-	-	-	13	-
	Little Traverse,	-	-	-	-	-	-	-	-	12	-
AFRICA:	Total of Indian Missions,	-	11	-	15	34	4	227	127	46	27
	Monrovia,	-	1	-	1	2	-	-	-	82	-
	Kentucky,	-	-	-	1	-	-	4	-	20	-
	Sioc,	-	1	-	-	-	-	-	-	*	-
	Setra Kroo,	-	-	-	1	-	-	-	-	18	-
	Corisco,	-	2	-	-	1	-	3	11	10	-
INDIA:	Total of African Missions,	-	4	-	3	3	-	7	11	130	-
	Lodiana,	-	3	-	-	3	2	9	18	231	-
	Saharunpur,	-	3	-	-	3	3	-	-	125	-
	Sabathu,	-	-	-	-	-	-	-	-	-	-
	Amballa,	-	2	-	-	1	1	-	-	90	-
	Jalandar,	-	-	1	-	-	1	-	-	167	-
Labor,		-	3	-	-	2	-	-	-	239	-





Sketches of the Proceedings  
OF THE  
BOARD OF FOREIGN MISSIONS,  
AT THE  
SIXTEENTH ANNUAL MEETING.

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THE Sixteenth Annual Meeting of the Board of Foreign Missions of the Presbyterian Church was held at the Mission House, New York, on the 2d of May, 1853, and concluded on the 30th of May, in the Central Presbyterian Church, Philadelphia, Pa., during the meeting of the General Assembly.

The following members were present :

*Ministers* :—Jacob J. Janeway, D.D., Gardiner Spring, D.D., Joseph McElroy, D.D., Charles Hodge, D.D., John Goldsmith, D.D., George Potts, D.D., John M. Krebs, D.D., James W. Alexander, D.D., Nicholas Murray, D.D., Robert Davidson, D.D., Jonathan Cogswell, D.D., Jonathan Greenleaf, Reuben Frame, James M. Macdonald, John C. Lowrie, Thomas Smyth, D.D., Horatio N. Brinsmade, D.D., John C. Young, D.D., Robert J. Breckinridge, D.D., Charles C. Beatty, D.D., William L. Breckinridge, D.D., John McDowell, D.D., Alexander Macklin, Robert Steele, D.D., David Elliott, D.D., D. V. McLean, D.D., lanethon W. Jacobus, D.D.

*Laymen* :—James Blake, Silas Holmes, Walter Lowrie, Robert L. Stuart, Robert Carter, William Rankin, Jr., Matthew Newkirk, Alexander W. Mitchell, John M. Sherrerd, Kensey Johns, John Fine, H. Ayres, G. H. Van Gelder, and William S. Martien.

The Sessions of the Board were opened and closed with prayer.

At the meeting of the Board, held in the Mission House, the Report of the Executive Committee, the Treasurer's Account, and the Minutes of the Executive Committee were laid before the Board, and were referred to Committees—the Missions in each general field of labor being placed in the hands of a separate Committee. Upon their recommendation the Board approved of the Report of the Executive Committee, and directed it to be presented to the General Assembly.

On Sabbath evening, the 22d of May, the Annual Sermon was preached before the General Assembly by the Rev. Thomas Smyth, D.D., in the Central Presbyterian Church in Philadelphia, from Romans x. 13—15: "For whosoever shall call upon the name of the Lord shall be saved," &c.

The Rev. John C. Backus, D.D., was elected to preach the next Annual Sermon, and the Rev. J. L. Kirkpatrick, D.D., was chosen Alternate.

The Board adjourned to meet in the Mission House on the second Monday of May, 1854, at 4 o'clock, P. M.

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### Action of the General Assembly.

ON Saturday, May 21st, the Report of the Board was presented to the General Assembly, and was referred to the Standing Committee on Foreign Missions, consisting of the Rev. Messrs. T. Smyth, D.D., J. Newton, J. L. Wilson, D. R. Campbell, J. H. Rice, J. A. McKee, and Messrs. A. W. Page, D. Weir, G. Todd, and W. Blynn. On Tuesday, May 24th, this Committee reported a Minute, with a series of resolutions, which received the consideration of the Assembly. The Assembly approved the Report of the Board, and adopted the following resolutions, viz.:

The Committee to whom was referred the Report of the Board of Foreign Missions, have earnestly and prayerfully considered the same. This they have done, under a deep sense of responsibility to this body, and to Him who is the head of His body, the Church, "over all, God blessed for ever." The business which this Report brings up they regard as one of the most solemn and imperative that can come before us, and this Report as one of the most interesting and important documents to which our attention can be directed. "The field," of which God is the husbandman, Christ the purchaser, and His Church the cultivator, is "THE WORLD," "ALL THE WORLD," and "EVERY CREATURE IN ALL THE WORLD." To preach the Gospel,—to all within this field,—to disciple, instruct and supply them with the means of grace,—is the end and object for which the Church was organized, commissioned, and made perpetual. And while it is necessary, for convenience and efficiency, to give separate attention to the Home and Foreign Departments of this field, and to further every good work, yet we should never forget that all that is aimed at by our various Boards, Institutions, and Churches, is the glory of Christ, in the salvation of souls, the edification of believers, and the extension of His kingdom.

Your Committee would therefore recommend the adoption of the following resolutions:

1. Resolved, That this General Assembly approve the zealous, self-denying, and economical manner in which the Board, and especially the Executive Committee and Officers, have conducted the Foreign Missionary operations of our Church during the last year; and pray to God that life, health, and every spiritual help, may be imparted to them in their continued labors.

2. Resolved, That the Report be commended to the prayerful examination of

our Ministers, Elders, and Churches, that they may be more perfectly acquainted with all that our Church is doing, and still further desirous of doing, for the propagation of the Gospel among the unevangelized nations of the earth; and that their own hearts may be zealously affected towards this good work, and come up to the help of the Lord against the mighty.

3. Resolved, That the Assembly rejoice, and give God thanks, that as a Church we are now united in the recognition of our first great and primary duty—to be a Missionary Church; that the blessing promised to the Church, while faithful in this duty, has been so manifestly poured out upon us in the efficiency of our Ministry, the multiplication and enlargement of our churches, the success of all our enterprises, the increase of pecuniary gifts to Foreign Missions, tenfold since 1831, and in the gradual increase among us of a missionary spirit.

4. Resolved, That while there is much for which, as a Church, we are glad, and ought to bless God in the prosperity of our Missions abroad, and the increasing spirit of Missions at home, nevertheless there is much to humble and admonish us in the apathy of many of our churches, and the total neglect of their duty towards this cause by a large number of others, and by a multitude of church members; that while many connected with our body, who are not members, make liberal contributions, and many communicants give large sums,—nevertheless, the whole amount given during the past year should scarcely average one cent each, each week, to each communicant; and that more than one-half of all the churches, under the care of more than one-fourth of the ministers, with nearly one-third of the church members, have given nothing through this Board in aid of Foreign Missions for the last year—this, surely, is cause for deep humiliation and dread of the Divine displeasure, since the presence of our Divine Head is promised only in connection with fidelity to this duty.

5. Resolved, That, as a General Assembly and representative of our churches, we would now solemnly, earnestly, and affectionately call the attention of our Synods, Presbyteries, Churches, and individual members to this delinquency, and invoke them to take such measures as may rectify the evil. And as this neglect of plain and paramount duty must arise from defective views of obligation, or from want of information, and proper efforts on the part of Pastors and Elders, we would earnestly recommend Pastors to indoctrinate their people, both by special discourses, and by frequent incidental observations, on the subject of Missions,—to interest and secure the efforts of the children and youth in this cause,—to maintain the regular observance of the monthly concert of prayer and contribution, either on the Sabbath morning, or some suitable time, and to promote among their members the circulation and reading of the Foreign Missionary, and the Home and Foreign Record.

6. Resolved, That as very much depends upon the course pursued on this subject by Presbyteries, it be specially recommended to them to inquire of every Pastor and Elder what measures are adopted for interesting their churches in this cause, and to endeavor, by Presbyterial visitation, or the exchange of pulpits, to have the duty, the privilege, and the advantages of a faithful co-operation in the work of Foreign Missions brought before all their churches, until all are led to contribute to this great and growing cause. They would further suggest to our several Synods the expediency of adopting as a rule, what has been found very profitable in some, namely, the delivery of a missionary discourse during their sessions by some member of the body previously appointed.

7. Resolved, That in rejoicing over the fact, that during the past year important fields have been opened up and occupied—that the favor of Providence and the grace of the Holy Spirit have everywhere accompanied the labors of our missionary brethren; and that converts have been admitted to the communion of the Church at most or all of our stations, we cannot but recognize in all this the loud call for enlarged efforts, greater liberality, and more earnest and persevering prayer, that the Lord of the harvest may raise up, qualify, and send forth many more laborers into the harvest, and that thus our Committee may be enabled to prosecute, with increasing efficiency, all our missions, and especially among our Indian tribes, in India, Africa, among Romanists at home and abroad, and among the Chinese, including the branch mission in California.



8. Resolved, That the General Assembly approves of the efforts of the Board to bring the ancient people of God to the knowledge of the Gospel, and recommends that the Board avail themselves of all the openings of Divine Providence to labor in that field.

## Members of the Board of Foreign Missions,

WITH THEIR TIME OF SERVICE.

May, 1854.

### *Ministers.*

John C. Young, D.D.,  
John T. Edgar, D.D.,  
Charles Hodge, D.D.,  
Robert J. Breckinridge, D.D.,  
John C. Backus, D.D.,  
Henry A. Boardman, D.D.,  
Robert Steele, D.D.,  
Matthew Brown, D.D.,  
John N. Campbell, D.D.,  
William D. Howard,  
Henry R. Weed, D.D.,  
Francis Herron, D.D.,  
Charles C. Beatty, D.D.,  
William Neill, D.D.,  
Samuel B. Wilson, D.D.

### *Laymen.*

James Adger,  
James Agnew,  
John H. Hill,  
J. S. Copes, M.D.,  
Hugh Auchincloss,  
A. G. McIlvaine,  
Thomas Moodie,  
Walter Lowrie,  
Jasper Corning,  
William Shear,  
William Steele,  
H. H. Leavitt,  
James Donaldson,  
William H. Crane,  
James Stonestreet.

May, 1855.

David Elliott, D.D.,  
James Hoge, D.D.,  
Robert Davidson, D.D.,  
Wm. L. Breckinridge, D.D.,  
Benjamin H. Rice, D.D.,  
John M. Dickey, D.D.,  
John B. Adger,  
Samuel S. Davis, D.D.,  
Daniel V. McLean, D.D.,  
Reuben Smith,  
John C. Lowrie,  
Horatio N. Brinsmade, D.D.,  
James M. Macdonald,  
John Stockton, D.D.,  
Jonathan Cogswell, D.D.

James Lenox,  
Harvey Childs,  
James N. Dickson,  
Nathaniel Ewing,  
James H. Fitzgerald,  
Robert Carter,  
John G. Miller,  
Lebbeus B. Ward,  
William Rankin, Jr.,  
Hugh Macdonald,  
Samuel B. Findlay,  
David Comfort,  
James Sandford,  
Alexander Laughlin,  
J. H. Lindsay.

May, 1856.

Jacob J. Janeway, D.D.,  
George W. Janvier,  
John Johnson, D.D.,  
Joseph H. Jones, D.D.,  
John M. Krebs, D.D.,  
Joseph McElroy, D.D.,  
William W. Phillips, D.D.,  
John Goldsmith, D.D.,

William McIlvaine,  
Benjamin McDowell,  
Thomas McKean,  
George Morris,  
Matthew Newkirk,  
Joseph Patterson,  
John M. Sherrerd,  
James P. Means,

*Ministers.*

Nicholas Murray, D.D.,  
Jonathan Greenleaf,  
Thomas L. Janeway, D.D.,  
John McDowell, D.D.,  
Melaunethon W. Jacobus, D.D.,  
Allan D. Campbell, D.D.,  
Alexander T. McGill, D.D.

*Laymen.*

James T. Soutter,  
Gassoway B. Lamar,  
George McQueen,  
William Rankin,  
William S. Martien,  
Charles A. B. Kemper,  
William M. Halstead.

**May, 1857.**

Daniel McKinley, D.D.,  
William S. Plumer, D.D.,  
George Potts, D.D.,  
James W. Alexander, D.D.,  
John N. C. Grier, D.D.,  
Edward D. Smith, D.D.,  
Thomas Smyth, D.D.,  
Gardiner Spring, D.D.,  
Elisha P. Swift, D.D.,  
William D. Snodgrass, D.D.,  
John Gray, D.D.,  
John Y. Yeomans, D.D.,  
Reuben Frame,  
William T. Hamilton, D.D.,  
Alexander Macklin.

Alexander W. Mitchell,  
Thomas Pringle,  
Ebenezer Platt,  
Kensley Johns,  
Reuben H. Walworth,  
Samuel Winfree,  
John D. Thorpe,  
John Fine,  
Robert L. Stuart,  
Henry McKeen,  
H. Ayres,  
G. H. Van Gelder,  
Stacy G. Potts,  
Samuel Burtis,  
J. Harmon Brown.

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**Officers of the Board.**

On the 2d of May the following officers were elected, viz. :

*President.*

GARDINER SPRING, D.D.

*Vice-Presidents.*

Mr. SILAS HOLMES,  
" GEORGE BROWN,  
" KENSLEY JOHNS,  
" SIDNEY A. BAXTER,  
" NATHANIEL EWING,  
" ALEXANDER C. HENDERSON,

Mr. JAMES BLAKE,  
" JOHN T. McCOUN,  
" JOHN M. MCCALLA,  
" GEORGE W. STRONG,  
" WALTER H. LOWRIE,  
" MATTHEW NEWKIRK.

*Executive Committee.*

Rev. WILLIAM W. PHILLIPS, D.D.,  
" JACOB J. JANEWAY, D.D.,  
" GEORGE POTTS, D.D.,  
" JAMES MACDONALD,  
" HORATIO N. BRINSMADE, D.D.,  
" JOHN C. LOWRIE, *ex off.*

Mr. JAMES LENOX,  
" ROBERT CARTER,  
" ROBERT L. STUART,  
" LEBBEUS B. WARD,  
" WALTER LOWRIE, *ex off.*  
" WM. RANKIN, Jr., *ex off.*

*Corresponding Secretaries.*

Mr. WALTER LOWRIE,

Rev. JOHN C. LOWRIE.

*Recording Secretary.*

Rev. JAMES M. MACDONALD.

*Treasurer.*

Mr. WILLIAM RANKIN, Jr.

*Auditors.*

Mr. JAMES DONALDSON,

Mr. THOMAS PRINGLE.

On the 30th of May the Rev. J. Leighton Wilson was elected a Corresponding Secretary of the Board.





# APPENDIX.

## Annual Report of Receipts

BY THE BOARD OF FOREIGN MISSIONS.

Total received by the Board of Foreign Missions during the Year ending April 30th, 1853, \$122,028.83, from the following sources :

Note.—For particulars, see monthly acknowledgments.

SYNOD OF ALBANY.		SYNOD OF BUFFALO.		Parma and Greece	
<i>Pby of Londonderry.</i>		<i>Pby of Ogdensburg.</i>		Clarkson	15 74
Newburyport 1st	10 00	Hammond	11 50		12 00
Do 2d	116 43	Oswegatchie 1st	109 00		
Bedford	10 00	Do 2d	16 25		
Miscellaneous	7 50	Morristown	12 00		
	143 93	Miscellaneous	5 00		
			153 75		368 65
<i>Pby of Troy.</i>		<i>Pby of Steuben.</i>		SYNOD OF NEW YORK.	
Troy 2nd Street	361 26	Bath 1st	35 00	<i>Pby of Hudson.</i>	
Waterford	395 00	Sparta 2d	21 15	Goodwill	47 37
Cambridge	100 00	Vienna	3 46	Goshen	225 34
Malta	10 00	Portageville	13 42	Liberty	10 00
Stillwater	100 00		73 03	Coshecton	15 00
Lansingburg	126 71			West Town	35 50
Kingsbury 1st	16 59			Rockland Lake	4 35
	1109 56			Scotchtown	83 00
		<i>Pby of Wyoming.</i>		Hempstead	9 36
<i>Pby of Albany.</i>		Sparta 1st	15 00	Hamptonburg	65 48
Mayfield Central	23 00	Wyoming	36 00	Florida	28 50
Albany 1st	700 75	Calcdonia	25 00	Centreville	25 00
Do 2d	594 25	Moscow	16 00	Monroe	5 38
Do 3d	44 97	Scottsville	36 00	White Lake	11 00
Schenectady	150 00	East Bethany	20 00	Milford	14 00
Broadalbin	2 00	Warsaw	13 00	Deer Park	57 00
West Milton	51 50	Tuscarora	8 25	Hopewell	37 78
Ballston Spa	42 00		169 25		674 06
Ballston	42 15			<i>Pby of North River.</i>	
Galway	26 33	<i>Pby of Buffalo City.</i>		Newburg	20 00
Princetown	50 43	Buffalo Central	156 74	Fishkill	13 00
Northampton	18 00	Bethany Centre	13 50	Matteawan	10 00
Hamilton Union	7 22	Aurora 1st	14 00	Wappingers Falls	43 38
Charlton	16 00		184 24	Jefferson	2 15
Tribes Hill	10 00			Smithfield	33 81
	1778 60			Marlborough	66 17
				Rondout	259 00
<i>Pby of Columbia.</i>				Highlands	15 00
Lexington	56 00	<i>Pby of Michigan.</i>		Wappingers Creek	12 00
Windham 2d	12 00	Plymouth 1st	23 00		474 51
	68 00	Do 2d	5 30		
			28 30		
<i>Pby of Mohawk.</i>		<i>Pby of Rochester City.</i>		<i>Pby of Bedford.</i>	
Westminster Utica	38 70	Vienna 1st	66 25	South East	130 00
Little Falls 1st	23 00	Rochester 2d	3 19	Yorktown	6 50
	61 70	Rochester 3d	170 17	Red Mills	37 50
		Port Byron	39 00	Patterson	19 75
		Seneca Falls	62 30	White Plains	26 14
				Poundridge	30 00
				Rye	45 03
				South Greenburg	33 25
				South Salem	293 51
				Croton Falls	59 54
				Bedford	202 92
				North Salem	41 25

## ANNUAL REPORT OF RECEIPTS.

Mount Kisco	15 08	Elizabethtown 1st	480 00	Stillwater 1st	32 00
Gilead	26 50	New Vernon	20 00	Lower Mt. Bethel	83 00
		Liberty Corner	29 00	Oxford	15 00
	972 87	Rahway 1st	128 00	German Valley	25 00
<i>Pby of Long Island.</i>		Baskinridge	86 75	Blairstown	21 00
Huntington	51 48	Elizabethport	22 00	Knowlton	26 00
Southampton	62 08	Westfield	43 00	Stewartsville	95 00
Bridge Hampton	20 00	Woodbridge 1st	53 00	Fox Hill	13 00
Middletown	10 00	Woodbridge 2d	25 00	Belvidere	71 00
West Hampton	4 00	New Providence	79 00	Upper Mt. Bethel	16 35
East Hampton	115 50	Rahway 2d	50 00	Harmony	26 53
Hempstead	30 00	Miscellaneous	2 00	Hardwick	20 48
Brookfield	3 00		1133 75	Mansfield	15 00
Smithtown	32 56				670 47
White Haven	1 00	<i>Pby of Passaic.</i>		<i>Pby of Raritan.</i>	
	329 62	Newark 3d	466 77	Amwell United 1st }	26 00
<i>Pby of New York.</i>		Morristown 1st	4 00	Amwell 2d }	29 00
Brick	776 86	Connecticut Farms	50 00	Lambertville	10 00
Wallabout	42 27	Springfield	23 00	Pleasant Grove and }	25 00
New York 1st	4032 68	Patterson 1st	88 00	Low. Ger. Valley }	21 60
Newtown	70 00	Chester	20 00	Clinton	16 13
Greenbush	3 50	Mount Freedom	10 00	Milford	12 37
University Place	1873 95		661 77	Kingwood	18 00
5th Av. & 19th-st.	4533 07	<i>Pby of New Brunswick.</i>		Frenchtown	12 00
Brooklyn 1st	454 56	Ewing	53 00	Amwell 1st	12 00
Do 2d	402 18	New Brunswick 1st	273 97		169 10
Rutgers-st	378 30	Do 2d	25 00	<i>Pby of Susquehanna.</i>	
Chelsea	349 25	Cranberry 2d	50 00	Warren	11 40
Astoria	177 55	Freehold	47 48	Friendsville	5 00
Fifteenth-st	347 25	Pennington	52 00	Silver Lake	32 00
Jersey City	344 09	Princeton 1st	108 00	Towanda	23 03
Yorkville	110 38	Do colored	5 00	Wyalusing	10 00
Nyaack	15 00	Dutch Neck	12 00	Canton	6 50
Brooklyn Central	60 00	Nottingham	13 00	Orwell	17 50
Forty-second-st	232 97	Trenton 2d	22 00	Troy	8 00
Jamaica	42 63	Do 3d	43 38	Athens	10 00
Madison Av	503 25	Freehold Village	120 00	Ronic	19 60
Westminster	22 00	Squan Village	28 59	Monroeton	12 02
Williamsburg	278 50	Lawrence	137 42	Wysox	14 50
	15,050 29	Trenton 1st	162 54	Burlington	50
<i>2d Pby of New York.</i>		Princeton 2d	10 00	Forest Lake	2 00
Scotch	1208 57	Miscellaneous	10 00		172 05
Canal-st	53 16		1173 38	<i>Pby of Luzerne.</i>	
Peekskill	96 25	<i>Pby of West Jersey.</i>		Wilkesbarre	75 00
Mount Pleasant	105 93	Pittsgrove	20 50	Wyoming	35 00
Mount Washington	80 66	Greenwich	50 00	Summit Hill	11 00
West Farms	22 50	Woodbury	81 00	Tanawqua	5 00
	1567 07	Blackwoodtown	12 00	Kingston	7 21
<i>Pby of Connecticut.</i>		Cold Spring	51 00	Newton	2 00
Thompsonville	48 00	Bridgeton 1st	341 00	Lackawanna	12 00
Hartford	13 50	Do 2d	51 00		147 21
	61 50	Salem	169 00	<i>Pby of Burlington.</i>	
<i>Pby of Ningpo.</i>		Deerfield	56 00	Burlington	52 82
Ningpo	15 00	Cedarville	48 82	Miscellaneous	200 00
		Camden	129 82		252 82
		Gloucester	2 50		
		Cape Island	7 58		
		Williamstown	6 00		
		Mays Landing	30 00		
		2d ch Cape May co	3 00		
			1059 22	<i>Pby of Philadelphia.</i>	
SYNOD OF NEW JERSEY.		<i>Pby of Newton</i>		Spring Garden	25 00
<i>Pby of Elizabethtown.</i>		Newton	117 11	2d Philadelphia	327 00
Plainfield	24 00	Greenwich	80 00	4th "	50 00
Lamington	92 00	Musconetcong Valley	14 00		

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6th Philadelphia	456 21	Baltimore 4th	50 00	Chillisquaque	21 00
7th "	557 67	" Franklin st	380 07	Williamsport	21 56
10th "	1094 44	" Broadway	20 00	Bethel	8 75
Scots "	371 00	" Ger. Unity	8 56	New Berlin	74 00
Central	357 99	" Aisquith-st	11 00	Warrior Run	44 50
Cohocksink 1st	11 00	" Madison-st	42 35	Bloomsburg	102 85
Arch-st Phila	60 00	Bladensburg	9 00	Derry and Washing- }	75 00
Crookville	7 50	Bethel and Long Green	30 00	tonville	
Treydiffin	34 96	Ellicott's Mills	13 04	Orangeville	3 10
Penn ch Phila	45 07	Havre de Grace	7 00	Brier Creek	4 00
North Philadelphia	371 00	Frederick	51 50	Rhorsburg	12 00
Miscellaneous	50 00	Annapolis	20 00	Northumberland	17 44
		Taney Town	145 56	Sunbury	20 56
3818 84		Georgetown Bridge st	69 06	Great Island	94 25
		Govanne Chapel	13 00	Lycoming Centre	13 32
2d Pby of Philadelphia.		Miscellaneous	105 00	Washington	88 00
				Danville	50 00
Abington	157 50		2641 25	Mifflinburg	12 53
Germantown	55 00			Hartleyton	4 00
Allentownship	50 00	Pby of Carlisle.		Lewisburg	2 75
Newtown	16 00			Miscellaneous	6 50
Bridesburg	35 00	Middle Spring	33 00		
Neshaminy	50 00	Big Spring	370 22		744 41
Port Kennedy	2 00	McConnellsburg,			
Bensalem	25 00	Green Hill and Wells }	70 50	Pby of Eastern Shore.	
Frankford	50 00	Valley			
Brainerd, Easton	20 00	Silver Spring	300 00	Monokin	20 00
Bristol	11 00	Shippensburg	260 00	Laurel Hill and }	14 00
Doylestown	41 00	Monaghan and Peters- }	15 32	Pitts Creek	
Catasque	4 00	burg			34 00
	516 50	Dickinson	27 00		
		Cumberland	50 00		
Pby of New Castle.		Carlisle	187 69	SYNOD OF PITTSBURG.	
		Gettysburg	65 25		
White Clay Creek and }	36 75	Fayetteville	38 00	Pby of Blairsville.	
Head of Christiana }		Bedford	13 00		
Forks of Brandywine	77 10	Upper Path Valley	27 00	Johnstown	125 00
Red Clay Creek	13 00	Hagerstown	41 37	Poke Run	50 00
Doe Run and Coatesville	58 50	Tom's Creek and Piney	44 00	Armagh	8 00
Oxford	125 00	Millerstown	20 00	Congruity	55 39
New London	60 00	Chambersburg	240 82	Unity	63 00
Rock	15 25			Indiana	52 91
New Castle	259 25		1803 17	Glade Run	20 00
Oakland Fem. Institute	223 00			Warren	6 00
Zion	10 00	Pby of Huntingdon.		New Alexandria	26 32
Low, West Nottingham	38 00			Harmony	4 00
Upper Octorara	31 34	Lewistown	27 58	Salem	20 00
Port Deposit	45 50	Holidaysburg	140 00	Elders Ridge	17 80
Faggs Manor	41 94	East Kishacoquillas	70 14	Curries Run	7 17
Wilmington First	120 00	Shirleysburg	168 00	Gilgal and Perry	63 00
		Mifflintown and Lost }	24 00	Blairsville	52 00
	1154 63	Creek		Ligonier	3 00
Pby of Donegal.		West Kishacoquillas	43 50	New Salem	15 50
		Lick Run	26 00	Saltsburg	35 71
Churchville	35 00	Lower Tuscarora	117 29	Ebenezer	10 00
Chesnut Level and }	47 44	Spruce Creek 1st	93 00	Livermore	14 00
Little Britain }		Pine Grove	72 00	Murrysville	32 23
Waynesburg	130 00	Sinking Creek	78 00	Beulah	91 20
Bellevue and Leacock	23 00	Spring Creek	55 09	Ebensburg and Summit	23 00
Middle Octorara	89 00	Little Valley	41 00	Concord	8 00
Cedar Grove	22 00	Perryville	47 00	Cherry Tree	5 00
Slateville	25 00	Huntingdon	150 75	Bethel	5 75
Strasburg	8 50	Curwinsville	39 29	Leechburgh	7 50
Donegal	5 75	Little Aughwick	5 00	Cross Roads	31 42
Lancaster	18 19	Bellefonte	65 00	Mechanicsville	3 00
Columbia	40 00	Logans Valley	2 09		855 90
	443 88	Clearfield	8 00		
		Alexandria	87 00		
		Waynesburg	25 00	Pby of Redstone.	
		Miscellaneous	25 00		
			1409 73	West Newton	23 32
Pby of Baltimore.				Laurel Hill	79 54
		Pby of Northumberland.		Tyrone	11 25
Washington F st	75 25			Dunlaps Creek	24 31
Alexandria 1st	50 00	Nippenose	6 30	Morgantown	20 00
Baltimore 1st	1435 86	Milton	62 00	Mount Pleasant	88 40
" 2d	105 00			Uniontown	99 00

Connellsville	63 50	Evansburg	5 44	<i>Pby of Steubenville.</i>	
Greensburg	39 25	Sturgeonville and	} 32 00	Steubenville 1st	313 49
Rehoboth	65 70	Fairview		" 2d	158 26
Sewickley	12 00	Mercer	14 50	Wellsville	17 10
Spring Hill	10 00	Sandy Lake	2 00	East Springfield	52 00
Round Hill	11 00	Cool Spring	4 00	Two Ridges	14 25
New Providence	15 00	Concord	1 50	Kilgore	10 00
Fairmount	6 00	Salem	7 75	Ridge	17 00
		Franklin	19 00	New Hamburg	3 78
	568 27	Meadville	45 00	Uhrieksville	5 00
		Miscellaneous	5 25	Carrolton	17 83
			152 44	Fairmount	10 23
<i>Pby of Ohio.</i>				Chesnut Ridge	4 00
Long Island	5 84			Harlem	6 00
East Liberty	132 67				628 94
Bethel	49 00	<i>Pby of Clarion.</i>			
Canonsburg	55 00	Licking	20 33		
Lawrenceville	50 00	Leatherwood	30 00	<i>Pby of New Lisbon.</i>	
Manchester	17 00	Clarion	33 50	Rehoboth	14 81
Pittsburg 1st	331 19	New Rehoboth	32 25	Deerfield	92 00
" 2d	229 60	Callensburg	34 00	Newton	31 00
Alleghany City 2d	36 02	Concord	6 50	Yellow Creek	70 00
Racoon	56 50	Richland and Rockland	8 00	Poland	91 57
Sharpsburg	15 00	Brookville	10 25	Clarkson	18 00
Valley	10 00	Bethesda	18 72	Hubbard	7 34
Lebanon	25 00			Niles	6 00
Hopewell	8 69			Pleasant Valley	6 33
Sewickley	97 00			Madison	15 56
Highlands	20 50			Liverpool	6 31
Millers Run	17 03	SYNOD OF WHEELING.		Hanover	6 00
Bethany	49 12	<i>Pby of Washington.</i>		Bethesda	8 00
Fairmount	18 00	Lower Ten Mile	5 50	Longs Run	32 00
Miscellaneous	40 00	Forks of Wheeling	63 00	Bethel	10 14
	1263 16	Wheeling 1st	242 54	Coitsville	3 00
<i>Pby of Alleghany.</i>		" 2d	221 27	Canfield	29 25
Centre	29 00	" 3d	5 06		447 31
Butler	64 00	Cross Creek	92 44		
Tarentum	22 00	Wellsburg	10 00	SYNOD OF OHIO.	
Bull Creek	9 47	East Buffalo	20 00	<i>Pby of Columbus.</i>	
Plain Grove	31 00	Upper Buffalo	27 31	Columbus	223 73
Portersville	10 00	West Union	4 00	Worthington	20 00
Bradys Bend	4 00	West Liberty	27 00	Lancaster	66 00
Ebenezer	4 00	Mill Creek	12 00	Lithopolis	28 15
Middlesex	13 00	Lower Buffalo	11 30	London	30 00
North Butler	19 00	Washington	215 00	Mount Sterling	6 70
Mount Nebo	9 50	Fairview	68 00	Scioto	6 86
Clintonville	8 00	Ritohietown	23 50	Truro	65 10
New Salem	5 00	Burghettstown	20 00	Amanda	4 09
	227 97	Mount Prospect	31 82	Tarlton	9 31
<i>Pby of Beaver.</i>		Frankfort	31 00	Congo	7 75
Mount Pleasant	18 16	Cross Roads	68 37	Mount Pleasant	72 00
Newport	11 00	Pine Creek	39 00	Hamilton	6 12
Little Beaver	22 00	Elizabethtown	11 00	Hopewell	4 00
Neshanock	27 00	Miscellaneous	25 00	Blendon	7 25
New Castle	65 00		1274 11	Mifflin	6 25
Westfield	39 00	<i>Pby of St. Clairsville.</i>		Circleville	22 78
Pulaski	16 00	Crab Apple	7 00	Lower Liberty	9 12
Bridgewater	61 00	Martinsville	16 40		595 22
West Middlesex	29 82	Wheeling Valley	17 25	<i>Pby of Marion.</i>	
Clarksburg	33 00	Mount Pleasant	270 73	Iberia	20 00
Beaver	40 00	Rockhill	116 10	Pisgah	12 00
Unity	24 33	Cadiz	50 29	Richland	7 70
Slippery Rock	9 00	Morristown	20 51	Bowling Green	1 00
New Salem	16 10	East Woodsfield	1 00	Liberty	42 23
Hopewell	10 00	St Clairsville	49 00	Mount Gilead	1 60
	421 41	Beech Spring	20 63	Marysville	16 35
<i>Pby of Erie.</i>		Pipe Creek	4 00	Caroline	1 00
Georgetown	8 25	Grandview	8 00	Little Mill Creek	4 00
Fairfield	7 75	Brownsville	3 00	Kingston	3 00
			583 91		



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Bucyrus	16 35	Northfield	56 67	<i>Pby of Cincinnati.</i>	
York	3 90	Fulton	24 35	Cincinnati First	441 69
Delaware	19 25	Marshallsville	22 90	" Seventh	525 82
Upper Sandusky	16 00	Wooster	100 89	" Central	140 00
Milford Centre	20 00	Gilead	2 00	" High-st	1 61
Marion	30 00	Greene	4 23	Williamsburg	21 00
	214 43		466 47	Reading	11 00
<i>Pby of Zanesville.</i>		<i>Pby of Coshocton.</i>		Pleasant Ridge	31 74
Centre	15 35	Berlin	59 78	Somerset	11 12
Norwich	53 72	Millersburg	10 75	Bethel	25 00
Cambridge	41 90	Clarke	10 00	Springfield	17 10
Mount Zion	7 50	Apple Creek	30 00	Cheviot	2 00
Buffalo	63 00	West Carlisle	10 00	Monroe	8 30
Washington	82 76	Valley	3 63	Mount Carmel	6 25
Olive	29 00	Jefferson	3 00	Miscellaneous	100 75
Brownsville	23 00	Keene	22 70		1343 38
Zanesville 1st	95 00	Uhricksville	6 68	<i>Pby of Oxford.</i>	
Salt Creek	30 63	New Philadelphia	14 76	Bethel	77 99
Blue Rock	6 00	Coshocton	34 37	Venice	33 50
Deerfield	35 00	Linton	11 50	North Providence	1 00
Uniontown	5 00	New Comerstown	75	Riley	14 00
Bristol	14 42	Benton	13 66	Salem	36 80
Zanesville 2d	30 00	Nashville	5 00	Winchester	13 33
Rush Creek	30 52	East Hopewell	6 00	Oxford First	60 56
Newark	68 89	Miscellaneous	46 43	" Third	44 00
	631 09		289 01	Hamilton and Rossville	135 00
<i>Pby of Richland.</i>		<i>Pby of Hocking.</i>		Harmony	30 00
Belleville	4 65	Alexander	14 00	Lexington	2 51
Milford	26 48	McConnellsville	60 00	South Providence	2 50
Loudonville	9 67	Athens	69 20		451 19
Perrysville	37 58	Milfield	4 00	<i>Pby of Sidney.</i>	
Martinsburg	30 00	Barlow	5 35	Piqua	60 00
Hopewell	13 88	Miscellaneous	3 00	Urbana	20 10
Orange	22 87		155 55	Buck Creek	40 00
Ashland	79 22	SYNOD OF CINCINNATI.		Stony Creek	46 75
Fredericktown	56 58	<i>Pby of Chillicothe.</i>		Sidney	55 00
Waterford	132 35	Greenfield	10 00	Newton	15 00
Sharon	4 00	Sinking Spring	11 73	Bellefontaine	6 00
Lake Fork Cross Roads	15 05	Cynthiann	10 27	Covington	12 00
Mansfield	49 14	South Salem	279 25	West Liberty	28 00
Jeromesville	23 03	Marshall	28 17	Troy	10 00
Lexington	9 00	Rocky Spring	9 00		292 85
Pleasant Hill	30 00	Washington	25 00	<i>Pby of Findlay.</i>	
Mount Vernon	54 06	Union	10 00	Blanchard	2 00
Mount Pleasant	18 05	Chillicothe	100 00	Findlay	80 95
Utica	38 00	Hillsborough	147 80	Enon Valley	9 38
Chesterville	16 85	Miscellaneous	1 00	Lima	31 00
Harmony	9 37		632 22	Little Grove	4 40
Haysville	57 71	<i>Pby of Miami.</i>		Rockport	1 60
East Union	10 00	Lebanon	79 95	Truro	5 75
Danville	6 00	Dayton	288 30	Kent	23 37
Savannah	13 50	Middletown	12 00	Delpbos	13 00
Bloomfield	4 26	Springfield	214 63	Van Buren	15 00
Clear Fork	20 67	Xenia	44 00		186 45
Shelby	14 50	Muddy Run	20 45	SYNOD OF INDIANA.	
Mifflin	3 00	Dicks Creek	34 00	<i>Pby of New Albany.</i>	
Olivesburg	21 00	Washington	9 46	Charlestown	44 50
Bloomingsburg	6 00	Honey Creek	1 00	Cannelton	4 00
	836 47	Bath	6 10	Paoli	30 00
<i>Pby of Wooster.</i>		Harmony	50 00	Orleans	23 35
Sugar Creek	30 00	Miscellaneous	18 05	Livonia	3 65
Springfield	13 00		777 94	Utica	5 00
Guilford	66 10				
Chippewa	40 00				
Congress	30 32				
Mount Hope	41 09				
Jackson	34 92				

New Philadelphia	6 05	Peru	23 75	Greenville	9 00
New Albany 1st	187 86	Monticello	20 00	Edwardsville	7 20
		Dayton	12 00	Rattan's Prairie	3 00
	304 41	Rossville	20 00		
<i>Pby of Vincennes.</i>		Lexington	40 00		37 70
		West Union	1 00		
		Lafayette	75 56	<i>Pby of Sangamon.</i>	
Indiana and Upper Indiana }	60 00		278 31	Springfield 3d	50 00
Hopewell	1 00	<i>Pby of Lake.</i>		Petersburg	26 00
Vincennes	33 75	Sumptions Prairie	16 00	Sangamon North	23 25
Washington	2 50	Crown Point	7 42	Union	10 00
Union	6 05	Valparaiso	46 00	Miscellaneous	3 00
Bruceville	8 10	Salem	25		112 25
Petersburg	7 90	Rolling Prairie	32 75		
Honey Creek	1 50	La Porte	16 15	<i>Pby of Schuyler.</i>	
West Salem	2 00	South Bend	50 37		
Carlisle	13 24	Constantine	11 00	Macomb	37 10
Princeton	92 45	Elkhorn	1 15	Vermont	5 00
New Hope	15 75		181 09	Camp Creek	45 65
	244 24	<i>Pby of Fort Wayne.</i>		Oquaka	24 50
<i>Pby of Madison.</i>		Flat Rock	31 50	Pleasant Prairie	5 50
Pleasant Township	76 96	Bluffton, New Lancas- ter, and Pleasant Ridge,	7 00	Fountain Green	11 00
Vernon	21 53	Fort Wayne	60 50	Hopevell	10 00
Hanover	103 50	Fort Wayne German	5 00	Miscellaneous	6 80
Madison	50 00	Albion	5 12		145 55
New Lexington	5 00	Haw Patch	1 50	<i>Pby of Peoria.</i>	
New Washington	9 00	Wabash	15 13	Peoria	227 27
Bethel	9 26	Roanoke	1 00	Lewistown	100 00
	275 25		126 75	Oscola	2 00
<i>Pby of Indianapolis.</i>		<i>Pby of Crawfordsville.</i>		Canton	12 50
Franklin	55 00	Frankfort	30 00	Crow Meadow	5 25
Shelbyville	12 80	Jefferson	13 50	Bloomington	68 08
Georgetown	4 00	Rockville	23 00		415 10
Knightstown	23 63	Bethany	14 00	<i>Pby of Rock River.</i>	
Bloomington	74 25	Bethel	7 70	Princeton	14 64
Indianapolis 3d	30 09	Thornton	3 25	Lower Rock Island	9 25
	199 77	Prairieville	4 35	Sterling	4 00
<i>Pby of White Water.</i>		Crawfordsville	30 00	Rock Island 1st	3 00
Rushville	7 75	Putnamville	24 00	Freeport	5 60
Greensburg	39 90	Greencastle	15 00	Galena South	69 32
Connersville	15 00	Lebanon	8 80	Willow Creek	45 50
Rising Sun	5 00	Poplar Spring	10 00		151 31
Lawrenceburg	8 00	Waveland	123 62	<i>Pby of Chicago.</i>	
Richmond	5 43	Covington	4 00		
Kingston	12 20	Indian Creek	3 15	Chicago North	200 00
Mount Carmel	84 00	Darlington	7 00	Marengo	4 66
Dunlapville	8 00	New Hope	12 65	Roscoe	4 50
Miscellaneous	5 00	Rossville	5 00		
	190 28	Jamestown	1 50		209 16
<i>Pby of Palestine.</i>		Miscellaneous	5 00		
			345 52	SYNOD OF IOWA.	
Wabash	3 50	<i>Pby of Muncie.</i>		<i>Pby of Iowa.</i>	
Grandview	80 50	Union	8 21	Unity	7 00
Hebron	7 00	Indianapolis 1st	269 59	West Point	9 85
Paris	34 00	Prospect	1 85	Mount Pleasant	14 75
Palestine	13 38		279 65	Trenton	14 60
Decatur	14 00			Burlington 1st	57 15
	152 38			Charleston	5 00
SYNOD OF NORTHERN INDIANA.		SYNOD OF ILLINOIS	20 00	Middletown 1st	3 70
<i>Pby of Logansport.</i>		<i>Pby of Kaskaskia.</i>		Miscellaneous	3 65
Logansport	30 00				
Delphi	56 00	Chester	18 50		115 70

<i>Pby of Cedar.</i>		<i>Pby of Potosi.</i>		Nicholasville	93 10
Iowa City	4 00	Apple Creek	21 75	Winchester	6 00
Tipton	18 25	Pleasant Hill	19 40	Union	5 00
Davenport	23 00			Georgetown	38 95
Dubuque	82 10		41 15	Frankfort	186 83
Postville	2 00	<i>Pby of Upper Missouri.</i>		Horeb and Hopewell	70 00
Marion and Linn	17 38	Lexington	27 00	Cherry Spring	27 20
Miscellaneous	1 45	Independence	20 00	Versailles	20 00
	148 18	Bethel	75	Bethel	25 50
<i>Pby of Des Moines.</i>		Hopewell	8 75	Pisgah	58 10
Fairfield	18 00	Prairie	10 00	Walnut Hill	10 00
Washington	20 60		66 50		958 21
Union	16 45	SYNOD OF KENTUCKY.		<i>Pby of Ebenezer.</i>	
Washington Prairie	4 00	<i>Pby of Louisville.</i>		Covington First	111 48
Canton	1 50	Louisville First	378 94	Sharpsburg	10 55
	60 55	" Second	297 63	Springfield	3 50
SYNOD OF WISCONSIN.		" Third	33 00	Paris	89 00
<i>Pby of Dane.</i>		" Fourth	60 50	Flemingsburg	40 30
Richland City	1 00	" Chestnut-st	445 20	Washington	42 80
Oakland	4 00	Owensboro'	60 35	Murphysville	23 36
Verona	1 50	Shilo and Olivet	83 50	Newport	1 50
Westminster	11 60	Mulberry	83 19	Bethesda	7 00
	18 10	Pennsylvania Run	5 00	Carlisle	11 00
<i>Pby of Milwaukee</i>		Big Spring	54 35	Concord	13 75
Milwaukee North	16 25	Bardstown	62 10	Mays Lick	13 70
Waukesha	30 62	Shelbyville	186 20	Richwood	13 00
Lynn and Hebron	5 00	Cloverport	18 00	Mount Sterling	8 10
Grafton	3 00	Simpsonville	5 00	Maysville First	106 00
	54 87	Pisgah	25 70	Crittenden	6 00
<i>Pby of Wineago.</i>		Hawesville	6 00	Miscellaneous	10 00
Wineago Rapids	10 00	New Castle	12 00		511 04
Fort Wineago	59 70	Elizabethtown	12 85	SYNOD OF VIRGINIA	87 71
Proscheron (Welsh)	7 30	Miscellaneous	43 00	<i>Pby of Greenbrier.</i>	
	77 00		1872 51	Lewisburg	80 70
SYNOD OF MISSOURI	25 00	<i>Pby of Muhlenburg.</i>		Mount Pleasant	5 00
<i>Pby of Missouri.</i>		Princeton	14 30		85 70
Booneville	90 00	Oakland	6 20	<i>Pby of Lexington.</i>	
Round Prairie	9 25	Henderson	82 30	Union	25 00
Millersburg	5 75	Greenville	22 50	Bethel	26 88
	105 00	Mount Zion	2 60	Fairfield	23 00
<i>Pby of St. Louis.</i>		Bowling Green	65	Staunton	55 22
St Louis Second	450 00	Marion	6 00	Timberridge	15 00
" Central	108 34	Hopkinsville	42 45	Waynesboro	72 24
" Westminster	75 00	Miscellaneous	10 00	Tinkling Spring	43 25
Carondelet	21 60		187 00	Old Oxford	5 00
Eagle Fork	12 75	<i>Pby of Transylvania.</i>		Mossy Creek	12 50
Miscellaneous	15 00	Perryville	40 00	Harrisonburg	2 00
	682 69	Danville	736 05	Rocky Spring	4 25
<i>Pby of Palmyra.</i>		Harrodsburg	150 10	New Providence	74 00
Mount Prairie	7 50	Lebanon	40 80	Bethesda	6 50
Bowling Green	3 00	Paint-Lick	52 45	Carmel	13 00
	10 50	Lancaster	64 15	Miscellaneous	8 50
		Springfield	61 65		386 34
		Providence	30 50	<i>Pby of Winchester.</i>	
		Hanging Fork	44 00	Romney	40 00
		Glasgow	2 00	Fredericksburg	27 92
		Richmond	85 38	Winchester	20 00
			1307 08	Miscellaneous	96 25
		<i>Pby of West Lexington.</i>			184 17
		Lexington First	137 43		
		" McChord	280 10		

<i>Pby of West Hanover.</i>		Spring Hill	25 00	<i>Pby of Knoxville.</i>	
College	33 60	Red House	10 00	Knoxville First	46 00
Buffalo	20 00	Harmony	4 00	Madisonville	4 00
Cumberland	29 05	Pittsboro'	12 00		50 00
Farmville	29 40	Oxford	5 00		
Old Concord	20 00	Miscellaneous	40 50		
Little Concord	11 55		741 03		
Bethlehem	5 10			<i>Pby of Tuscumbia.</i>	
South Plains	33 32	<i>Pby of Fayetteville.</i>		Tuscumbia	28 60
Providence	1 00	Wilmington	105 50	Florance	74 00
Byrd and Hebron	50 00	Sardis	6 80	Somerville	7 00
New Store	7 50	Fayetteville	87 65	Courtland	26 00
New Concord	7 00	Antioch	10 87		135 60
Roanoke	22 00	Philadelphus	6 35		
Orange and Madison	10 00	Bluff	14 35	SYNOD OF SOUTH CAROLINA	22 85
Lynchburg	44 00	Bethel	16 60		
Village	59 36	Laurel Hill	14 50	<i>Pby of South Carolina.</i>	
Ebenezer	2 09	Centre	21 70	Willington	100 00
Patrick C H	4 25	Elizabethtown	5 00		
Maysville	23 70	Brown Marsh	15 00	<i>Pby of Bethel.</i>	
Lebanon	24 65	Buffalo	10 52	Bethel	149 00
Miscellaneous	15 35	Grove	7 40	Bullocks Creek	3 20
	462 92		322 24	Beersheba	15 40
<i>Pby of East Hanover.</i>		<i>Pby of Concord.</i>		Hopewell	25 00
Nottoway	70 50	Mallard Creek	19 37	Bethesda	110 00
Norfolk	271 48	Ramah	13 00	Yorkville	50 20
Richmond First	166 98	Unity (Lincoln)	34 37	Concord	9 00
" Second	139 90	Machpelah	17 00	Ebenezer	70 00
Petersburg First	426 84	Concord	42 00	Unity	100 00
Bethlehem	16 20	Charlotte	100 00	Fishing Creek	33 22
Powhattan	10 00	Steel Creek and	} 77 40	Cedar Shoal	3 63
Miscellaneous	15 00	Pleasant Hill		Purity	20 00
	1116 90	Bethel	12 00	Shiloh	2 00
<i>Pby of Montgomery.</i>		Salisbury	39 00	Fair Forest	10 00
Falling Spring	20 00	Poplar Tent	13 00	Waxhaw	4 00
Fincaastle	7 00	Bethpage	7 00	Six Mile Creek	17 00
Christiansburg	5 00	Sugar Creek	47 70	Lancasterville	50 00
Wytheville	10 00	Providence	15 00	Mount Zion	16 00
Mountain Union	8 00	Sharon	16 00	Miscellaneous	10 00
High Bridge	20 50	Philadelphia	9 00		707 65
Loenst Bottom	45	Bethlehem	3 00		
Salem	37 00	Siloam	6 00		
Miscellaneous	3 00	Salem	28 01	<i>Pby of Harmony.</i>	
	110 95	Morgantown	11 00	Darlington	63 00
		Statesville and Bethesda	28 00	Hepzibah	9 50
		Wilkesboro'	1 11	Mount Zion	99 00
		College	25 00	Midway	5 00
SYNOD OF NORTH CAROLINA.			563 96	Lambertville	86 50
<i>Pby of Orange.</i>		SYNOD OF NASHVILLE.		Concord	20 00
Chapel Hill	55 00	<i>Pby of Manry.</i>		Scion	115 00
Lexington	5 00	Piedmont	5 00	Salem (B R)	90 00
Bethlehem	44 00	Zion	131 60	Bishopsville	12 00
Clarksville	25 00	Bethesda	13 00	Bethesda	163 40
Spring Grove	4 00	Mount Pleasant	6 20	Lebanon	21 00
Raleigh	155 62	Salem	3 00	Salem (L R)	31 50
New Hope	5 00	Miscellaneous	3 50	Miscellaneous	2 00
Newbern	25 00		162 30		717 00
Spring Garden	23 00	<i>Pby of Nashville.</i>		<i>Pby of Charleston.</i>	
Madison	25 10	Nashville 2d	182 70	Bethel	35 00
Shiloh	21 00	Smyrna	18 87	Charleston 2d	593 74
Nutbush	20 00	Clarksville	179 93	" Glebe-st	125 00
Milton	50 00	Nashville 1st	336 73	" Anson-st	8 18
Greensboro'	138 66		718 23	James Island	132 50
Cross Roads	3 00			Columbia 1st	377 11
Hawfields	15 00			Wilton	23 00
Eno and Fairfield	12 00			Beach Island	20 00
Buffalo	11 90				
Bethel	6 25				



Stony Creek	75 00	<i>Pby of Cherokee.</i>		<i>Pby of Talladeega.</i>	
John's Island	21 25	Roswell	179 65	Mount Pisgah	13 50
Bowling Spring	5 00	Summerville and Pleasant Green	45 00	Talladeega	75 10
Miscellaneous	6 00	Rome	98 10	Marble Spring	44 00
	1430 78	Chickamauga	25 00	Lafayette	70 91
SYNOD OF GEORGIA	87 10	Pea Vine	14 80	Mardisville	22 00
<i>Pby of Georgia.</i>		Adairsville	6 50	Mount Zion	22 81
Savannah 1st	217 42	Cassville	6 95	Hebron	3 50
St Mary's	3 00	Mars Hill	7 00		251 82
White Bluff	20 00	Marietta	96 00		
Walthousville	16 92	Dahlonega	18 80	SYNOD OF MISSISSIPPI.	
Liberty County	46 50	Bethel	21 35		
Jonesville	14 50	Dalton	10 23	<i>Pby of Mississippi.</i>	
Flemington	27 77	Canton	13 50	Port Gibson	208 25
Dorchester	13 85	Sardis	32 10	Pine Ridge	100 00
Mount Vernon	27 00	Carmel	6 45	Natchez	1534 75
	386 96	Lafayette	26 25	Union	18 00
		Carthage	2 00	Ebenezer	29 25
			609 68	Vicksburg	31 81
<i>Pby of Hopewell.</i>		SYNOD OF ALABAMA.		Hopewell	34 10
Athens	71 75			Sharon	4 50
Greensboro	134 52	<i>Pby of South Alabama.</i>		Rodney	5 00
Mount Zion	21 50	Shell Creek	18 00	Bethel	45
Woodstock	54 15	Selma	39 55	Jackson	116 00
Milledgeville	195 35	Valley Creek	141 00	Miscellaneous	3 15
Augusta	431 87	Blacks Bend	10 00		2085 26
Eatonton	12 50	Centre Ridge	25 00		
Clarksville	44 83	Pisgah	22 00	<i>Pby of Louisiana.</i>	
Thyatira	47 25	Mount Pleasant	48 00	Comite	10 00
Macon	321 10	Newbern	17 00	Carmel	137 10
Madison	10 30	Marion	30 00	Baton Rouge	12 50
	1345 22	Fairview	50 00	Woodville	22 50
<i>Pby of Flint River.</i>		Mobile 2d	200 00	New Orleans 1st	756 00
Alcovia	3 60	Mobile Government-st	225 00	" 3d	80 00
Fairview	53 10	Mobile Bethel	19 00	" Prytanea-st	317 98
Goshen	4 80	Miscellaneous	10 00	Berean Covington	95 75
Muscogee	8 95		854 55	Plaquemine	193 25
Emmaus	7 00	<i>Pby of Tuscaloosa.</i>		Madisonville	17 00
Mount Tabor	4 00	Oak Grove	16 60	Liberty	18 60
Americus	31 00	Mount Zion	42 65	Miscellaneous	10 00
Ephesus	66 25	Gainesville	170 00		1670 68
Bethany	32 00	Tuscaloosa	44 00		
Smyrna	5 00	Eataw	82 10	<i>Pby of Tombecbee.</i>	
Griffin	30 00	Hebron and Ebenezer	26 11	Bethsalem	10 75
Hopewell	20 00	Greensboro'	96 25	Miscellaneous	47 92
Columbus	327 47	Livingston	10 00		58 67
Pachitla	30 75	Pickensville	10 00		
Albany	10 00	Union	1 50	SYNOD OF MEMPHIS.	
Fellowship	3 50	Mount Olivet	6 00		
West Point	9 30	Bethel	35 00	<i>Pby of Western District.</i>	
Brainerd	3 50		540 21	Denmark	101 50
Newnan	57 15	<i>Pby of East Alabama.</i>		Jackson	116 25
Cuthbert	18 00	Auburn	14 00	Brownsville	86 35
Perry	10 00	Bethel	30 50	Trenton	10 70
Decatur	46 30	Calebee	7 00	Zion	6 30
Fort Gaines	6 50	Enfaula	15 60	Union	58 00
La Grange	23 15	Montgomery	25 00	New Shiloh	5 00
Miscellaneous	219 32	Palmyra	33 00	Mount Carmel	15 00
	1030 64	Pea River	34 35		399 10
<i>Pby of Florida.</i>		Taskegee	30 00	<i>Pby of Chickasaw.</i>	
Monticello	10 00	Miscellaneous	12 55	Bethany	11 00
Tallahassee	69 00		202 00	Monroe	2 75
Miscellaneous	5 00				
	84 00				

## ANNUAL REPORT OF RECEIPTS.

Zion	5 00	<i>Pby of Creek Nation.</i>		SYNOD OF THE PACIFIC.	
Ripley	50 05				
College	57 12	Tallahassee	516 94	<i>Pby of California.</i>	
Edimiston	1 50	Kowetah	84 00		
Panola	8 75				
Oxford	51 22		600 94	San Francisco	615 00
Water Valley	12 00				
Sand Spring	6 00	<i>Pby of Memphis.</i>		<i>Pby of Oregon.</i>	
Lebanon	7 00				
Sarepta	2 00	Emmaus	99 95		
Holly Springs	90 00	Mount Carmel	216 55	Clatsop	35 79
Pontotoe	16 40	Memphis 2d	136 08		
Harmony	9 25	Germantown	20 25	SYNOD OF NORTHERN INDIA.	
New Albany	1 00	Salem	29 50		
Hebron	1 00	Sommerville	72 10	<i>Pby of Lodiana.</i>	
Chulahoma	1 00	Hickory Withe	25 90		
New Hope	5 20	Macon	23 05	Lodiana	27 80
		Raleigh	49 00	Jalandar	1 86
	338 24	Mount Bethany	38 95		
		Portersville	26 83		29 66
<i>Pby of Arkansas.</i>		Shiloh	14 50		
			752 66	<i>Pby of Allahabad.</i>	
Batesville	14 55			Allahabad	11 81
Helena	12 00	SYNOD OF TEXAS.			
	26 25			SYNOD REFORMED PRESBYTERIAN CHURCH,	1,800 00
		<i>Pby of Brazos.</i>		LEGACIES	11,190 76
<i>Pby of Indian.</i>		Houston	189 60	SEMINARIES	273 48
		Galveston	12 00	MISCELLANEOUS	17,644 22
Wheelock	50 00			Donations received in	
Fort Towson	24 00		201 60	Northern India	5,754 17
Spencer Academy	91 00	<i>Pby of Western Texas.</i>			
Wa-pa-nucka	69 50				
	234 50	Victoria	19 00		

# SYNOPSIS OF PRECEDING STATEMENT, AND ALSO OF THE RECEIPTS FOR THE YEAR ENDING MAY 1, 1852.

	FROM MAY 1, 1851, TO MAY 1, 1852.	FROM MAY 1, 1852, TO APRIL 30, 1853.		FROM MAY 1, 1851, TO MAY 1, 1852.	FROM MAY 1, 1852, TO APRIL 30, 1853.
SYNOD OF ALBANY.			SYNOD OF PITTSBURG.		
Pby of Londonderry	88 00	143 93	Pby of Blairsville	1071 41	855 90
Troy	1008 21	1109 56	Redstone	478 98	568 27
Albany	1319 22	1778 60	Ohio	2515 87	1263 16
Columbia	236 70	68 00	Alleghany	983 51	227 97
Mohawk	43 05	61 70	Beaver	494 21	421 41
	2695 28	3161 79	Erie	231 63	152 44
			Clarion	595 59	193 55
				6371 20	3682 70
SYNOD OF BUFFALO.			SYNOD OF WHEELING.		
Pby of Ogdensburg	109 90	153 75	Pby of Washington	1329 93	1274 11
Steuben	182 39	73 03	St. Clairsville	392 18	583 91
Wyoming	137 71	169 25	Stebenville	1140 60	628 94
Buffalo City	199 26	184 24	New Lisbon	1065 82	447 31
Michigan	15 75	28 30		3928 53	2934 27
Rochester City	162 86	368 65			
	807 87	977 22			
SYNOD OF NEW YORK.			SYNOD OF OHIO.		
Pby of Hudson	590 36	674 06	Pby of Columbus	575 01	595 22
North River	938 73	474 51	Marion	49 75	214 43
Bedford	543 72	972 87	Zanesville	670 74	631 09
Long Island	517 16	329 62	Richland	552 65	836 47
New York	9736 36	15050 29	Wooster	103 23	466 47
" 2d	2794 41	1567 07	Coshocton	111 08	289 01
Connecticut	10 00	61 50	Hocking	238 20	155 55
Ningpo		15 00		2300 66	3188 24
	15,130 74	19144 92			
SYNOD OF NEW JERSEY.			SYNOD OF CINCINNATI.		
Pby of Elizabethtown	1424 26	1183 75	Pby of Chillicothe	747 31	632 22
Passaic		661 77	Miami	951 40	777 04
New Brunswick	1284 35	1173 38	Cincinnati	1264 71	1343 38
West Jersey	591 57	1059 22	Oxford	501 05	451 19
Newton	227 17	670 47	Sidney	221 58	292 85
Raritan	353 55	169 10	Findlay	188 15	186 45
Susquehannah	105 69	172 05		3874 20	3684 03
Luzerne	180 00	147 21			
Burlington	54 18	252 82			
	4210 67	5439 77			
SYNOD OF PHILADELPHIA.			SYNOD OF INDIANA.		
Pby of Philadelphia	3618 24	3818 84	Pby of New Albany	397 31	304 41
" Second	643 87	516 50	Vincennes	141 76	244 24
New Castle	867 13	1154 63	Madison	321 90	275 25
Donegal	631 89	443 88	Indianapolis	179 44	199 77
Baltimore	2653 82	2641 25	White Water	216 25	190 28
Carlisle	2305 02	1803 17	Palestine	121 32	152 38
Huntingdon	1716 59	1409 73		1377 98	1366 33
Northumberland	755 14	744 41			
Eastern Shore	27 25	34 00			
	13,218 95	12566 41			
			SYNOD OF NORTHERN INDIANA 12 00		
			Pby of Logansport	194 13	278 31
			Lake	160 01	181 09
			Fort Wayne	56 75	126 75
			Crawfordsville	253 41	345 52
			Muncie	176 10	279 65
				852 40	1211 32

	From May 1, 1861, to May 1, 1862.	From May 1, 1862, to April 30, 1863.		From May 1, 1861, to May 1, 1862.	From May 1, 1862, to April 30, 1863.
SYNOD OF ILLINOIS.	6 50	20 00	SYNOD OF SOUTH CAROLINA	151 00	22 85
Pby of Kaskaskia	32 75	37 70	Pby of South Carolina	386 51	100 00
Sangamon	352 23	112 25	Bethel	562 50	707 65
Schuyler	138 05	145 55	Harmony	1411 17	717 90
Peoria	513 34	415 10	Charleston	1508 82	1430 78
Rock River	134 05	151 31		4019 99	2979 18
Chicago		209 16			
	1176 92	1091 07	SYNOD OF GEORGIA	108 50	87 10
SYNOD OF IOWA.			Bby of Georgia	203 17	386 96
Pby of Iowa	112 55	115 70	Hopewell	754 69	1345 22
Cedar	65 50	148 18	Flint River	180 76	1030 64
Des Moines		60 55	Florida	95 00	84 00
	178 05	324 43	Cherokee	172 00	609 68
SYNOD OF WISCONSIN.				1514 12	3543 60
Pby of Dane		18 10	SYNOD OF ALABAMA	40 60	45 50
Milwaukee }	87 25	54 87	Pby of South Alabama	1041 26	854 55
Winnebago }		77 00	Tuscaloosa	594 06	540 21
	87 25	149 97	East Alabama	561 96	202 00
SYNOD OF MISSOURI.			Talladega		251 82
Pby of Missouri	115 00	25 00		2237 88	1894 08
St Louis	1002 40	682 69	SYNOD OF MISSISSIPPI.		
Palmyra	5 00	10 50	Pby of Mississippi	1639 07	2085 26
Potosi	24 35	41 15	Louisiana	1488 89	1670 68
Upper Missouri	111 75	66 50	Tombeckbee	27 05	58 67
	1258 50	930 84		3155 01	3814 61
SYNOD OF KENTUCKY.			SYNOD OF MEMPHIS.		32 50
Pby of Louisville	1617 78	1872 51	Pby of Western District	265 25	399 10
Muhlenburg	149 65	187 00	Chickasaw	327 55	338 24
Transylvania	1404 67	1307 08	Arkansas		26 55
West Lexington	1150 25	958 21	Indian	26 00	234 50
Ebenezer	348 87	511 04	Creek Nation	10 00	600 94
	4671 22	4835 84	Memphis	804 82	752 66
SYNOD OF VIRGINIA.	30 00	87 71		1433 62	2384 49
Pby of Greenbrier	17 65	85 70	SYNOD OF TEXAS.		
Lexington	532 16	386 34	Pby of Brazos	35 00	201 60
Winchester	277 82	184 17	Eastern Texas		
West Hanover	626 12	462 92	Western Texas	37 45	19 00
East Hanover	843 59	1116 90		72 45	220 60
Montgomery	70 00	110 95	SYNOD OF THE PACIFIC.		
	2397 34	2434 69	Pby of California		615 00
SYNOD OF NORTH CAROLINA	78 92		Oregon	11 32	35 97
Pby of Orange	744 93	741 03		11 32	650 97
Fayetteville	296 29	322 24	SYNOD OF NORTHERN INDIA.		
Concord	186 18	583 96	Pby of Lodiana	44 04	29 66
	1306 32	1627 23	Allahabad		11 81
SYNOD OF NASHVILLE.				44 04	41 47
Pby of Holston	44 00		Total from Churches	79849 28	85346 20
Maury	244 45	162 30	Stn. Ref. Pbn. Church	1800 00	1800 00
Nashville	550 87	718 23	LEGACIES	10162 20	11190 76
Knoxville	212 45	50 00	SEMINARIES	334 18	273 48
Tusculum	165 00	135 60	MISCELLANEOUS	21889 28	17664 22
	1516 77	1066 13	FRIENDS IN INDIA	3847 96	5754 17
			Total	\$117882 90	122028 83
			Total number of Churches contributing	1286	1353







FIFTEENTH  
ANNUAL REPORT  
OF THE  
BOARD OF PUBLICATION  
OF THE  
Presbyterian Church  
IN THE  
UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1853.

PHILADELPHIA:  
PRESBYTERIAN BOARD OF PUBLICATION.  
1853.

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## FORM OF A DEVISE OR BEQUEST TO THE PRESBYTERIAN BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of \_\_\_\_\_, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.



## FIFTEENTH ANNUAL REPORT.

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IN making their Annual Report to the General Assembly, the Board of Publication have cause to acknowledge, with special thankfulness, their indebtedness to the Author of all good for the measure of success which has, under the circumstances, attended their labours during the past year. For the greater part of the year past the Board were without a Corresponding Secretary and General Agent; and the gentleman now occupying that important and responsible office, has barely had time to become acquainted with the plans and operations of the Board, and has not had sufficient opportunity, as yet, of maturely devising and executing measures for their increased efficiency and expansion. It should be remembered, likewise, that this Board has been labouring under serious disadvantages, and has had to contend with many and great obstacles. The active capital of the Board has always been too small to enable them safely to expand their operations, as rapidly and widely as they could and would, under other circumstances, have done. The field has been, to a very great extent, pre-occupied by other Institutions, whose capital and resources are immensely larger. Our benevolent system of colportage and gratuitous distribution, is comparatively of recent origin, and is just beginning to be understood and appreciated by our churches generally. And yet, notwithstanding all these and other disadvantages which might be mentioned, the Board have been enabled, by the blessing of God, to make encouraging progress in the important work

committed to their trust, and have good reason to hope that, with the continued favour of Providence, they will be enabled to accomplish much more during the present year.

#### OBJECTS CONTEMPLATED BY THE BOARD.

The objects contemplated by the Church in the organization of the Board of Publication, have been fully presented in previous reports, and their importance cannot be too highly estimated.

The great design of the Board of Publication is, to co-operate with the Christian ministry in publishing divine truth: the truth, which is the instrument employed by the Holy Spirit in the illumination, regeneration, and sanctification of the souls of men. "Of his own will begat he us with the word of truth." James i. 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. i. 23.

The chief agency ordained and employed by God for the propagation of the truth, is the ministry of reconciliation. The gospel ministry is a divine institution; and it is mainly by the agency of the living ministers of the word, that the truth of God is to be propagated. All other instrumentalities are subordinate to this, and ought to be regarded and used only as auxiliaries to the sacred ministry. These auxiliary means, however, are often indispensable and in their place, inestimably valuable; and among them the evangelical press is rightly judged to be the most efficient and useful.

By the publication and circulation of evangelical books and tracts, multitudes may be led, by the blessing of God, to attend upon the ministrations of God's ministers, who would never otherwise enter the sanctuary. By the perusal of instructive and pious works, many may be prepared to understand and appreciate the teachings of God's servants, who could not otherwise profit so well by their pulpit instructions. And hundreds and thousands may be reached through the press, and by the blessing of God converted

and saved, who are not, and cannot be reached by the ambassadors of Christ, and who, but for these silent teachers of the way of life, would perish for ever!

True, other Institutions furnish reading, to a very considerable extent, of an evangelical character; and so far as they are accomplishing good, we heartily rejoice and earnestly bid them God speed. They have accomplished a vast amount of good, for which we are sincerely thankful; and our prayer is, that God may abundantly prosper his word, wherever and by whomsoever it is published. Doubtless many souls have been converted and saved by the ministry of other evangelical denominations, and the agencies employed by them for the dissemination of divine truth; and in view of the vastness of the harvest to be gathered, and the fewness of the labourers, our prayer is, that the Lord of the harvest would abundantly bless all who are employed in his service, and send forth many more labourers into his vineyard. But while we thus rejoice at the successful labours of others, we ought to be deeply sensible of our own responsibilities, and zealous to do all that is enjoined upon ourselves by the word and providence of God. As a branch of the Church of Christ, large in numbers, abounding in wealth, embracing so large a share of intelligence, and possessing so much social influence, it is our duty and privilege to do much for the extension of our Redeemer's kingdom, both in our own and foreign lands. And as the press is, next to the pulpit, the most potent of all agencies for doing good, we ought, both collectively and individually, to employ it to the utmost extent of our ability and opportunity.

One of the specific and important objects of the Board has been to counteract the influence of *the licentious literature* unhappily so prevalent.

While the Church has been comparatively idle in furnishing suitable reading for the people, avaricious and unprincipled men have deluged the country with licentious and immoral books. No age, and no country, has been more prolific than ours in works of this description. The

number of such books annually published, is enormous and appalling, and they are scattered broad-cast over the whole land. They are read not only by the openly vicious and profligate, but likewise by multitudes whose characters are, in a worldly sense, reputable. They are not unfrequently found in the homes of the professedly pious, and are, to a most alarming extent, in the hands of the youth of the Church.

It has been truly remarked, that there is probably no agency at work, whose demoralizing effects are so extensive, powerful and insidious, as that of the licentious press. The popular fictions of the day are often written in the most fascinating style, and are highly embellished by art. The immoral sentiments they contain are often artfully concealed, and so insidiously inculcated, that many seem not to be aware of their really vicious character and destructive tendency. All who read them are more or less injured by their perusal; but they are pre-eminently injurious to the young, whose inexperience, warm affections, and excitable imagination, render them most liable to deception and ruin.

Now, is it not the duty of the Church to endeavour to counteract the influence of such seductive and ruinous works? And how can this be done, except by furnishing a sound and sanctifying literature? We must, as far as possible, displace such immoral works, by substituting others of an interesting, instructive, and virtuous character. True, we may not be able wholly to prevent the publication and circulation of immoral books, but we should do what we can; and by the blessing of God upon our endeavours, we may do much towards correcting an evil which is poisoning all the fountains of society, and which, if not counteracted, will assuredly and speedily corrupt and destroy our nation. Let us at least do our duty as Christians and patriots, and then look up to the God of truth and purity for success.

Another specific and, if possible, still more important object of the Board has been, to furnish *a thoroughly sound Calvinistic literature*.



Other Institutions furnish reading, to a considerable extent, of an evangelical character, as has been most freely and gratefully acknowledged; but they do not, and from the very nature of their organization, they cannot, publish and circulate books in which the distinctive doctrines and polity, of our denomination are exhibited.

This peculiar work must be done, if done at all, by the Church itself—and its desirableness, importance and necessity must be felt by every intelligent Presbyterian, who sincerely loves our distinctive doctrines and order.

Many of our Baptist, Episcopal, and Methodist ministerial brethren preach the general principles of the Gospel; and yet who would agree that our Presbyterian ministers should not preach any thing in their pulpits, to which any of those respected sects should object? No intelligent and honest Presbyterian would consent to any such compact. Our ministers are properly required not only to believe the peculiar system of doctrines taught in our scriptural Standards, but likewise to preach them distinctly, fully and faithfully. Why then should we not teach them through the press, as well as the pulpit?

True, men may be converted and saved by reading religious books which exhibit only the general principles of Christianity, just as men may be converted and saved under the ministry of men who neither hold nor teach the distinctive doctrines of our Church; but if this is no good reason why our peculiar sentiments should be excluded from our own pulpits, why should it be a good reason for excluding them from our books? Every consideration which induces us to insist upon the full and faithful presentation of our distinctive doctrines from the pulpit, ought to constrain us to secure their exhibition by the press. Believing them to be scriptural—admiring and loving them as among the most precious truths of Revelation—having found them, experimentally, so profitable and refreshing to our own souls—and believing them to be eminently adapted to promote the spiritual and eternal welfare of our fellow men, we are solemnly

bound to propagate them by every lawful means within our reach.

Besides, without supplying an orthodox and evangelical literature, how else can the Church counteract the influence of the numberless heretical books which are published and circulated; or correct the false views of practical religion which are to be found in many of the popular works of the day? These books are read by thousands who never enter our sanctuaries, and who cannot therefore be indoctrinated by our clergy. They find their way to the homes of many even of our own people, and sometimes produce the most mischievous effects. The refutation of doctrinal errors and the exposure of false views of practical religion, can, in many cases, be more advantageously effected by the press than by the pulpit—and both the pulpit and the press ought to be brought into requisition as far as possible.

The press, moreover, is an indispensable means for removing the prejudices which are often deliberately excited and industriously fostered against our distinctive doctrines and polity. The grossest misrepresentations and the vilest caricatures of Calvinistic sentiments are constantly published, and circulated, to the prejudice of our denomination. Thousands are thus so prejudiced against our Church, that they seldom if ever enter our sanctuaries, and are almost entirely inaccessible to our ministers. These prejudices can only be removed by a true, full and faithful presentation of our real opinions through the press. This done, multitudes will be disposed to visit our churches and be prepared to listen with candour to the discourses of our ministers; and, when rightly taught, they may not only love the doctrines they once, through misapprehension, abhorred, but find the truth to be the wisdom and power of God unto the salvation of their souls.

But let it be remembered, that the object of the Board is not to furnish doctrinal works *exclusively*, but also such as are practical and devotional; and a large portion of those issued are of this latter description, and may be read by Christians of all evangelical denominations.

## RECEIPTS FOR THE YEAR.

The receipts for the year are highly encouraging. The sales have amounted to seventy-two thousand seven hundred and forty-six dollars and thirty-five cents, (\$72,746.35,) which is six thousand two hundred and thirty-two dollars and sixty-three cents *more* than the amount reported last year. The sales have exceeded the amount stated in the Treasurer's account, inasmuch as that statement refers only to the sales for which the cash has been already received.

The donations received for colportage, from April 1, 1852, to April 1, 1853, have amounted to twelve thousand one hundred and eighty-eight dollars, and one cent. (\$12,188.01.) The donations received for distribution, during the same period, have amounted to one thousand seven hundred and twenty-three dollars. (\$1,723.00.) Total amount of donations received during the year, for colportage and distribution, thirteen thousand nine hundred and eleven dollars and one cent, (\$13,911.01.)

The aggregate amount of sales, from the 1st of April, 1841, to April 1, 1853, is four hundred and sixty-six thousand five hundred and seventy-three dollars, and seventy-five cents. (\$466,573.75.)

The aggregate receipts for colportage, from April 1, 1847, to April 1, 1853, have amounted to forty-seven thousand six hundred and seventy-seven dollars, and ten cents. (\$47,677.10.)

The aggregate receipts for distribution, from April 1, 1848, to April 1, 1853, have amounted to six thousand and eighty-five dollars, and nineteen cents. (\$6,085.19.) Total amount of receipts for colportage and distribution, during the periods above mentioned, fifty-three thousand seven hundred and sixty-two dollars, and twenty-nine cents. (\$53,762.29.)

## AGENCIES.

The Rev. Joseph Mahon has continued during the past year to labour as an Agent of the Board in a portion of the South. From his reports, we are gratified to learn, that

the plans and operations of the Board, as they become better known, are more and more highly appreciated by the churches; and that our publications, circulated among the people, are accomplishing a vast amount of good.

The following is his report:—

CLAIRBORNE, Alabama, April 20th, 1853.

*Dear Brethren*—In rendering to the Board an account of my labours during the past year, whilst I regret that I cannot report as large collections as in some former periods of my connection with you, still I am not without hope that the results may be no less important to the general interests of the cause.

With the exception of a few weeks, when interrupted by indisposition or unfavourable weather, I have prosecuted my agency without intermission; preaching not only on the subject of my mission—explaining our plans and mode of operation, and with all long-suffering and gentleness entreating the brethren to come up to our help; but as opportunity offered, availing myself of the privilege of proclaiming the gospel of the blessed God to sinners.

I have presented our cause in portions of the several States of Georgia, North and South Carolina, Tennessee, Mississippi, and Alabama. And I am happy to be able to say, that every where I have been kindly received, and have met with more or less success.

Some of the Synods have engaged to do the work for themselves, believing that by establishing depositories within their own bounds, they will not only present facilities and motives to those in their immediate proximity for procuring the publications, but be better able to supply their whole field, at seasons when transportation from the North might be difficult. In these circumstances, large contributions directly to the Board could not be expected. My object has been, whilst within the limits of these Synods, to co-operate with the brethren in their local arrangements; picking up “the crumbs” for you. For I occasionally find those who insist on their contributions being sent to the parent Board. And the fact is, I have rarely met a person to whom your plan of operations, when properly understood, did not commend itself above all local arrangements. This is the result towards which things are tending. And the opinion is becoming general, that the system pursued by the Board is not only the most simple, but the most effective and economical.

Having travelled extensively, and mixed with all classes of society, religious and irreligious, those of my own and those of other denominations, I have found the testimony universal as to the excellence and cheapness of our publications, and the importance, in this day of lax educational training and of “trashy literature,” of sending them to every community in our land.

Amongst the thousands to whom I have preached and applied for aid, I have found scarcely an objector, and the liberality has been as great as would have been shown to any other object of benevolence. Occupying the sober position which our Church does, in reference to the ultraism of the times, we have advantages for doing a work of this kind, in the Southern States, which some others do not possess. Although I feared that I might be embarrassed in my efforts, it has always been a sufficient passport that I was acting for an Institution under the control of the Old-school Presbyterian Church. Under the discouragements necessarily connected with the life of an agent, these considerations have sustained me.

And now, after expressing my acknowledgments to the brethren who have



given me their sympathy and aid, I have only to say, the Board has every reason for thankfulness and hope. The seed you are sowing is too precious to be lost. Thrown out upon the field, the Almighty husbandman will guard it with his providence, and nurture it with unseen showers, until it spring up, and bring forth fruit to the praise of the glory of his grace.

The history of the past encourages for the future. Cases are constantly coming to my notice in which applicants for admission to the Church attribute their religious impressions to the reading of some of our publications. And pastors have uniformly expressed the sentiment, that they have found no more effective auxiliary in their work.

The longer I labour in this service, the more am I impressed with the importance of zealously prosecuting the good work. You can number the volumes and pages that have gone from your hands: but the influence of the truths communicated cannot be told. It will be learned only from the chronicles of eternity. Go forward, then, and the blessing of many that are ready to perish will come upon you.

Respectfully your fellow labourer in the Lord,

JOSEPH MAHON.

The Board have been endeavouring to increase the number of Agents, and are particularly desirous of appointing suitable persons to act as such in the West and South-West; but have been hitherto disappointed in securing the services of those with whom they have corresponded. They hope, however, ere long, to succeed in obtaining suitable Agents for those extensive and important fields.

#### LOCAL SUPERINTENDENCE OF COLPORTAGE.

The Rev. J. Y. Alexander has continued during the past year to act as Superintendent of Colportage in Georgia, Florida, and South Carolina. From his reports it appears that he had at first great difficulty in procuring suitable persons to serve as colporteurs; but these difficulties have been gradually overcome, and the number now employed under his superintendence is encouragingly large. Having now arranged and systematized his plans, he expresses the conviction that, during the present year, much good may be effected in the collection of funds for the Board, and in the circulation of our publications. He further reports that the cause is becoming more and more popular, and that much precious fruit has already been gathered from the seed which had been sown.

For the reasons stated in the last Annual Report, it is

desirable to increase the number of Superintendents of Colportage; and this the Board will do, as soon as their plans for future operations can be matured, and men qualified for the work can be obtained.

#### SUPERINTENDENT OF COLPORTEUR ACCOUNTS.

The increased and increasing general business of the Board rendered it impracticable for the book-keeper in their employ, to give that particular attention to the Colporteur Accounts which was requisite. The number of these accounts had become so large, many of them so involved by the transfer and re-transfer of balances of books from one colporteur to another, and the numerous balances due the Board by colporteurs who had neglected to settle their accounts, that it became indispensable to employ a competent accountant to take special charge of this business. The necessity of such an officer had been felt for a considerable length of time, but owing to circumstances the appointment was deferred. Recently the Board appointed WINTHROP SARGENT, Esq. "*Superintendent of Colportage*," to whom, as such, this important department of labour has been entrusted.

#### DEPOSITORIES.

As applications are still occasionally made for the establishment of local depositories, the Board deem it necessary again to explain why they have not complied with these requests. The system of colportage requires a very large amount of stock to be constantly in the hands of Colporteurs. This circumstance, together with the increased amount of capital now invested in stereotype plates, and stock necessarily kept in the Depository, absorbs the entire funds of the Board, so that there are no means for the establishment of local depositories. The attempt, by the Board, under present circumstances to establish such depositories, would necessarily lead to pecuniary embarrassment; and to pursue such a system to any considerable extent, would certainly end in bankruptcy. Other Institutions, with im-

mensely larger capital and resources, have tried the experiment and abandoned the system as financially impracticable. So far as our knowledge extends, all religious publishing Institutions which have ever extensively tried the depository system have abandoned it. Neither the American Bible Society, the American Tract Society, nor the Methodist Book Concern now acts to any extent on this principle. Where such local depositories are needed and could be properly sustained, the necessary capital could probably be raised on the ground. This would not only relieve the Board, but it would probably secure a much larger share of local interest in the depositories, and promote a more energetic and prudent management of them.

The brethren in Kentucky have recently proposed to raise the necessary capital for the establishment of a large depository in Louisville, and the Board have agreed, as soon as those brethren have completed their arrangements, to appoint a permanent Agent in that field, for the purpose of collecting funds for the establishment of a depository, and for the support of an extensive system of colportage, in connection with it, in that region.

If others would imitate this example, funds might be speedily raised in various sections of our country, and numerous local depositories be thus established, without endangering the solvency of the Board, or even embarrassing its operations. In all such local efforts, the Board will cordially co-operate and furnish every facility within their power.

#### PUBLICATIONS.

The Publishing Agent reports that during the year ending March 31, 1853, the number of copies of *new publications* printed by the Board has amounted to one hundred and forty thousand seven hundred and fifty, (140,750.)

During the same period, they have published *new editions* from stereotype plates to the amount of six hundred and four thousand eight hundred copies of books and tracts, (604,800.)

The total number of copies of books and tracts published during the year has amounted to seven hundred and forty-five thousand five hundred and fifty, (745,550.)

The aggregate number of *volumes* published by the Board, from their organization in 1840, to March 31, 1853, has amounted to two millions twenty thousand four hundred and fifty, (2,020,450.)

The aggregate number of *tracts* published during the same period has amounted to two millions one hundred and thirty-one thousand four hundred and fifty, (2,131,450.)

The total number of volumes and tracts published by the Board, from 1840, to March 31, 1853, has amounted to four millions one hundred and fifty-one thousand nine hundred, (4,151,900.)

#### PERIODICALS.

THE HOME AND FOREIGN RECORD.—We continue to receive many gratifying testimonials of the usefulness of this organ of the Boards, and feel the necessity of such a periodical for exhibiting our operations before the churches; but we are sorry to announce that there has been a still further decrease in the circulation of the paper since our last annual report. We print now eleven thousand copies of the Newspaper, and four hundred of the Pamphlet edition. Of these, about two thousand six hundred are distributed gratuitously to ministers, licentiates, and others; leaving about eight thousand for actual subscribers, and four hundred unsold. The receipts for the last year were two thousand nine hundred and twenty-five dollars and fifty-five cents; (\$2925.55;) the expenditures three thousand four hundred and twenty dollars; (\$3420) leaving a deficiency of four hundred and ninety-four dollars and forty-five cents, which has been paid out of the general funds of the four Boards of the Church.

The Home and Foreign Record is acknowledged to be a valuable depository of ecclesiastical information; and it is believed that a much larger number of our people would subscribe for it, if it were fairly brought to their notice by



the pastors, and the nature of its contents duly explained to them. To effect this, a circular was issued, a few months since, to all our ministers and elders, urging an increase of effort to obtain subscribers. In some few instances, this appeal has met with a generous response; but, as a whole, it has been ineffectual, although in the greater part of our churches there is but one copy taken, viz. that sent gratuitously to the pastor.

With eight thousand subscribers the paper would still be able to meet its expenses, if the money were punctually forwarded; but the subscription price is too small to pay the expense of collecting annually, and there is a gradual accumulation of arrears. The greater part of these arrearages, we hope, will ultimately be paid into the treasury.

The total number of copies of the Home and Foreign Record published during the past three years amounts to thirty-five thousand three hundred and ten, (35,310.)

We would once more earnestly call upon the pastors and other officers of the Church to make a united and vigorous effort to increase the number of subscribers to the paper. An increase of its circulation would not only save pecuniary loss, but it would likewise greatly augment the benevolent contributions of our people to all our Boards. It is confidently believed, that if the information contained in the Home and Foreign Record were universally diffused throughout our Church, the amount contributed by our people to benevolent objects would be vastly augmented.

THE SABBATH-SCHOOL VISITOR.—At the urgent solicitations of many ministers and Sabbath-school teachers, the Board commenced in January, 1851, the publication of a semi-monthly paper, in quarto form, illustrated with engravings, for the use of Sabbath-schools and families. At the end of the first year the number of subscribers amounted to twenty-eight thousand, (28,000.) At the end of the second year it had increased to forty thousand, (40,000.) This year we have commenced with forty-one thousand, (41,000,) and there is no symptom of abatement of interest

in this unpretending little periodical. On the contrary, we receive from all quarters the most flattering expressions of approbation. Many copies are ordered from the adjoining British Provinces. This is the more gratifying, as our paper, though not sectarian in a bad sense, bears on its front the distinctive title PRESBYTERIAN, and its matter is restricted to reading suitable for the Sabbath. The number of copies issued up to March 31, 1853, is one million seven hundred and thirty-four thousand, (1,734,000,) each of which contains as much reading matter as an ordinary 18mo volume of 60 pages.

With suitable effort on the part of pastors and others, the number of subscribers to the Presbyterian Sabbath-school Visitor might be vastly increased and its usefulness correspondingly augmented. For the sake of the good which we believe the paper is adapted to accomplish, we earnestly invoke such effort on the part of all the friends of the children of our Church.

#### METHOD OF PROCURING THE MANUFACTURE OF BOOKS.

The following resolution was adopted by the last General Assembly, viz:—*Resolved*, That the Assembly suggest to the Board, in its next Annual Report, to exhibit somewhat more in detail the financial operations of the year; and also, in a form as extended as may seem proper to the Board, a statement of the method of procuring the manufacture of books published by it; and the advantages of the plan of the Board in this regard, over the plan of establishing a printing-house and bindery for the execution of the work.

With respect to the first suggestion, the Board respectfully refer to the Treasurer's Report, which exhibits the financial operations of the year, fully and minutely.

With regard to the second suggestion, the Board would respectfully state that, whatever might be the advantages of establishing a printing-house and bindery for the execution of the work, by themselves, they would not, from the want of capital and work, be able, at present, to adopt that plan.

It would require a very large outlay of means, which the Board have not at command. Besides, the amount of work, as yet, is not sufficient to keep such an establishment fully and constantly employed; and under such circumstances, even if the Board had the capital requisite to found such an establishment, it could not be economically conducted. To suffer such an amount of invested capital to remain for any considerable time idle, and to allow the hands to remain wholly or partially unemployed for any length of time, would be manifestly inexpedient.

Under existing circumstances, therefore, the Board are decidedly of opinion that their present plan is the best and most economical. All the work is done by contract, and is given to those who offer the best inducements. Proposals are made to different mechanics, who are allowed freely to compete for the work, and the Board have employed various individuals at different times, according to the advantages which they have respectively offered. If the Board should continue to prosper, and be able, at some future period, to spare from their current business the capital necessary to execute their own printing, and should have work sufficient to keep such an establishment employed, the practical experiment might be made, although it is doubted whether it would prove as efficient and economical as the present plan. Were the funds of the Board ever so large, it is seriously doubted whether it would be advisable, or consistent with a proper economy in managing the trusts committed to them by the Church, to get up an expensive establishment for printing and binding, rather than go into the market to have the work done on the best terms by private parties, as is done by the British and Foreign Bible Society, the London Religious Tract Society, and other great Institutions of a similar character abroad, as well as by this Board.

#### DONATIONS.

Donations to a considerable extent have been made during the year, in addition to those made through the

colporteurs. These donations of books and tracts have in many cases been most gratefully acknowledged by those who have received them, and we have reason to believe that they have accomplished, by the divine blessing, a vast amount of good. The Board regret that their limited means have so restricted their grants; and they would express the earnest desire, that the churches would be more liberal in their contributions, so as to enable them to increase them.

The grants of the year, independent of the donations of books made by colporteurs, have been as follows:—Sabbath-schools, 1367 volumes; ships of war, naval and military posts, 89 volumes; humane institutions, 161 volumes; literary and theological institutions, 578 volumes; indigent ministers, 966 volumes; feeble churches, 1103 volumes; individuals for gratuitous distribution, 626 volumes; and also, 246,337 pages of tracts, independent of the donations of tracts made by colporteurs.

The aggregate number of volumes given away to ministers, congregations, Sabbath-schools, public institutions, &c., independent of the donations made by colporteurs, from 1847, when we commenced making donations, to 1853, is twenty-five thousand seven hundred and sixty-eight. (25,768.) The aggregate number of pages of tracts given away during the same period, is one million, sixty thousand five hundred. (1,060,500.) Total number of volumes and pages of tracts given away, up to March 31, 1853, independent of donations made by colporteurs, one million, eighty-six thousand, two hundred and sixty-eight. (1,086,268.)

#### INCIDENTS OF COLPORTAGE.

DOCTRINAL OBJECTIONS MET BY COLPORTEURS.—Among the other important results of colportage, we must not forget the disabusing the minds of many who attend our own churches, of prejudices and misconceptions in regard to our doctrines. In addition to a timely word of explanation sometimes given, colporteurs often succeed in leaving in families where there are such misconceptions, books adapted to enlighten them in the faith as held by their own branch of the Church of Christ. The following will serve as a specimen:

“I felt myself however sometimes compelled,” writes a colporteur, “to combat with the opponents of our Calvinistic creed. On one occasion entering a house, the members of which all attended the Presbyterian church, but were



not members, I sold a Confession of Faith to the gentleman; his lady inquired what the name of the book was; and on being told, after turning over its pages in a hasty manner, exclaimed, 'I never could allow that book to be under my roof—it should not be read, and it ought never to have been printed.'

"What was I to do? The doctrine of our Church, as far as election is concerned, was attacked. After some little conversation on the subject, I found that she and her son charged our Confession with teaching that God passed a decree which put the fall of Adam beyond the possibility of escape. I told her if the chapter in the Confession which treated on the fall of man said so, I was as loathe to believe it as she was; and if she could find it so, I would condemn the doctrine. On turning to the 6th chapter how surprised was she to read—'This their sin God was pleased, according to his wise and holy counsel, to permit.' Here was a fact of which they never heard before, and which gave them no little satisfaction. After answering several objections adduced against the doctrine of election, as to its demoralizing tendency, and refuting arguments in favour of election on the ground of foreseen faith and good works, which was easily done by a reference to Ephesians i. 4, and 2 Timothy i. 9, I left them, but not until they willingly purchased the Confession of Faith, Fisher's Catechism, and the Great Supper—all mighty weapons to maintain the doctrines of Calvinism."

**A COLPORTEUR'S ENCOURAGEMENT.**—A colporteur of the Board, who has been very successful in his labours in one of the Southern Presbyteries, thus speaks of the encouragement he has met with in his work.

"I have great reason to believe that the books which I am circulating through ———, have done good, and, by the blessing of God, will do much more good. In many places where I travelled, the people were exceedingly glad to see the books. In places where I could not find it convenient to visit some families to supply them, as soon as they heard of books being left in the neighbourhood, they went to the houses where I had sold books and borrowed them. I trust that the perusal of these valuable works will bring many sinners to a saving knowledge of the gospel.

"Last Sabbath evening I was talking with a Christian friend, and during our conversation, he asked me if I remembered selling a book to a gentleman the last time I was at his house. I answered, 'Yes.' 'Well,' said he, 'the man whom you sold that book to, sat down and read it carefully day after day. And since he read the book, he and his family attend church regularly every Sabbath, whereas formerly they never entered a church door.' I might write you a long letter on my travels in this place, detailing the success I have met with, and the discouragements which come in my way. I hope that God has blessed my weak instrumentality in his service. I have conversed with many sinners on the love of Christ; I have kneeled with them in their families, and besought the blessing of God for them, and their dear children. Often have I seen the tear trickle down their cheeks, and in parting with them, I have received their warmest thanks and their blessings for my visit. May God water the seed which has been sown."

**VARIETY OF GOOD RESULTS FROM A COLPORTEUR'S LABOURS.**—A very successful colporteur in the South-west, has given an interesting and encouraging report of his last quarter's labours, from which we make the following extract. It will be seen that the good he is accomplishing is not confined to the sale of books, although in that respect he does much.

"The field is a very important one: there are several churches that are destitute of the preached gospel, and need to be strengthened and encouraged to do more to help themselves. I have hopes the books will do this, if they will read them. I found in M—— Presbytery one half of the churches without

a minister, and they are now all supplied. I have only spent one week in F—— church, and I sold and distributed about \$100 worth. I found some who were anxious to learn the way of eternal life. I spent one month in a destitute region, what is called the Barrens, a very poor part of the country. I got up a Sabbath-school of thirty children, and visited from house to house, distributing tracts and cheap publications. There were very few who were not anxious to hear the truth, and who did not receive a tract thankfully. This is a large missionary field. Since I have been in this State I have organized some eight or ten Sabbath-schools, and some have done great good, but in this particular region of my field I cannot sell books, for the most of the inhabitants are poor, and they are very sparse. The books are very readily received by almost all denominations. Several Baptist brethren have told me, after reading the books, they were worth twice the amount they paid for them."

**CONFLICT BETWEEN TRUTH AND ERROR.**—A colporteur in Michigan writes:—"I rejoice that I can report more favourably at this time, and hope that you may be induced to continue your labour of mercy and love in our much needy State. One reason why my sales have not been more extensive is, that a great portion of my labours have been in the most sparsely settled portions of the State, as many of our churches are literally planted in the wilderness, while the members (numbering from thirty to fifty) are scattered over four townships six miles square. They are surrounded by all manner of *isms*, which all unite in misrepresenting the doctrines of the Bible as held by Presbyterians, and they are especially diligent in presenting the venerable Calvin as a 'hydra-headed monster, having erected on his head the iron horn of fatality, with which he pushes a favoured few to heaven, do what they will, while he hurls by far the greater number down to irremediable woe.' I need not add that many of the Board's publications are well adapted to attract the attention and enlighten the understanding, by presenting the doctrines of our Church in the truth of them. The Great Supper, and Divine Purpose, especially, are doing an effectual work, and are often called for. Can it be that the work must cease in Michigan? Many are the petitions offered to the Great Head of the Church that this may not be so. Your colporteur might add his testimony to that of many others who have spoken of the blessing they have received by the perusal of your books, by making more plain the truth, and enabling him to receive it, in the simplicity of it, which to him is more precious than the gold of California. Often does my heart burn within me while reflecting on some of the many interesting interviews which I have had with the obscure but humble followers of Christ. I have visited all the churches in our Presbytery (one excepted.) Those churches are scattered over seven counties, consequently I have been able to visit but one of these the second time. They were more willing and better prepared than at my first call, and seem willing to do all in their power to sustain the Board."

**A DEVOTED YOUNG MAN.**—A colporteur in Ohio gives the following interesting account of the zeal and devotedness of a young farmer.

"I met a young man in —— of rather remarkable character and disposition. His heart seemed to yearn after the conversion and salvation of his fellow mortals. He seemed disposed to exert every influence within his power to accomplish this great work. This young man is very poor, so far at least as the riches of this world are concerned. Yet I do think that he is in the possession of riches which this world can neither give nor take away—I mean the *grace of God*—which is able to make him wise unto salvation. I found him labouring in the harvest-field of one of the elders of the Presbyterian Church. He told me he was about fifty miles from home. When I went into the harvest-field and began to exhibit some books which I had with me in my basket, he

came up and commenced looking over the books, and seemed to regret that his means were so limited, for he would like to get a lot of these books to take home with him to circulate among the *hard-hearted* and *unchristianized* people among whom his lot had been cast. He inquired if I had any tracts. I told him I had not, except such as Baxter's Call, Alleine's Alarm, and Salvation, in paper binding. O, said he, these are the very things I want. I had thought he alluded to the loose tracts. He inquired how many of these I could furnish him with. I then went to my wagon, and found that I had just half a dozen of each kind. I took them into the field where he was at work, and as soon as he saw them he said he would take them all, which he did, and some other small books with them. He actually drew the money that was due him for the work he had done, and two days' pay in advance, and laid it out for books; which, as he said, he intended to give to such as had not means to buy, and perhaps would not buy if they had. Now, the object of this is, first, to show the amount of good that may be done even by the way-side, or in the harvest-field, with the hands that are there employed. We never know what we can do till we try; and if we should even fail, we should try again and again. And in the second place, it shows that if the same spirit of Christian benevolence and charity was a little more felt and practised by the ministers, elders, and members of the Presbyterian Church, things would go on much more profitably than they do. There is too much indifference on the subject with a great portion of the Church. Whilst a very few are doing all they can to promote the interest of the Board in the circulation of their books, very many stand entirely aloof; they neither touch, taste, nor handle."

**BOOKS BLESSED IN A REVIVAL.**—A colporteur in an important city has found our books useful in promoting the good work with which the churches there have been blessed. "For some time past," he writes, "several of the churches in this city have been enjoying a season of refreshing. In the First Presbyterian Church, about forty have been hopefully converted, whilst many others seem to be earnestly inquiring what they shall do to be saved. The books of the Board have been blessed in helping forward this work. The little books, Divine Guidance, and the Way of Salvation, have been especially blessed to many inquiring souls."

**EAGERNESS FOR GOOD BOOKS.**—A colporteur in North Carolina gives the following instance of the eagerness with which our books are sought. Colporteurs are authorized to make donations of books in peculiar circumstances. All the tracts are given away.

"I will relate one instance, to show how I am sometimes placed. While stopping at the hotel in N—— village, while I went over the place, I was visited late in the evening, at my room, by two poor young men or boys, who inquired if I was the man who was going round selling *Christian books*. I told them I was, and invited them to look at some of the books I had. They said that they wished to buy, but were sorry they had no money to pay. I began to converse with them, and soon learned they were far from home at work, learning the carpenter trade. They were poor and without friends, yet they had a friend, even Christ, and it did my soul good to talk with them. As I saw their love for books, and their need, I could not but supply them at my own expense. Though in my present circumstances, I could hardly afford it; yet when I saw their joy and gratitude of heart, I was abundantly repaid. The next morning, one of them was so anxious to purchase two more books, that I heard he went to several men in the place to borrow some money. He finally succeeded in getting fifty-six cents. The price of the books was sixty-five. Of course I let him have them at fifty-six cents."

**MATERIALS FOR A CHURCH GATHERED THROUGH A COLPORTEUR'S LABOURS.**—A colporteur in a new and destitute portion of the West thus speaks of the encouragements he has met with, and of the permanently good results which promise to follow :

"There is much encouragement to prosecute the work of colportage with vigour. The books are in demand, and are nowhere to be had, especially our doctrinal works, Confession of Faith, &c. I have seen some good fruits of the work, particularly in a new settlement which I have regularly supplied a part of the time, and where I have gathered the materials of a church about to be organized."

**A COLPORTEUR'S TROUBLES AMONG ROMANISTS.**—A colporteur in the West, who has been endeavouring to scatter some rays of light amongst the Romish portion of the population, thus speaks of his reception :

"As a matter of course I have been opposed, to the utmost of his power, by the Roman priest who lives in this part of the country ; and I have been subjected to almost all kinds of treatment, even to the necessity of sleeping out of doors. In the many discussions I have had with the Roman Catholics, I have been threatened very hard ; but notwithstanding all this, I have frequently met with persons, who, though nominally Romanists, are desirous to be enlightened in the truths of the gospel, and who bought books very liberally. The tracts were well received. \* \* \* I suppose that to you, living as you do in the midst of an enlightened people, the detail of the encounters we colporteurs have in the West, with Infidels, Deists, Romanists, and all kinds of errorists, would appear almost a romance. But still these things are true, and the greatness of the matter calls loudly for the untiring efforts of the Church to purify the land. To give a full detail of the wickedness I am daily witnessing, would be more than I could do."

**LABOURS AMONG THE DESTITUTE.**—A colporteur in Ohio writes : "To make the matter as systematic as possible, I have made our own people and the *poor*, the principal objects of my visits ; indeed, the missionary part of the work is by far the greatest object, in my opinion. To be sure it is something pleasant to sell a good book in any family, hoping that God will bless it to the salvation of some one's precious soul ; but to enter the humble log hut, and find what, alas ! is too often wanting in the stately mansion—'pure and undefiled religion,' clad in its most beautiful garments, simplicity and humility, although surrounded by poverty and distress—in such a place as that to give a book or some tracts, and receive in return the invocation of God's blessing on me and the cause of colportage, and behold the tear of gratitude steal down the cheek—this fills the soul too full for utterance."

Another colporteur in Ohio writes : "The demand and interest is still increasing in the West for the books of our Board, and a great amount of good is being done by the wide and extensive circulation of the books. Going once over a field seems only to open and prepare the way for a second and third time, and still every time more books are sold than at the former time. Our prayer is, that the blessing of Almighty God may rest upon and go with all who are engaged in this great and glorious work, that of spreading light and truth abroad in the world, and especially in the dark corners of it."

A colporteur in Pennsylvania writes : "I will not attempt to give a summary of the incidents that have occurred. By the grace of God I have been able more than once to speak a word which was in season, and afforded comfort to the heavy laden. Some I have seen the victims of fatal diseases, yet triumphing through faith ; and I trust I have myself been profited by the exhibitions of sincere piety which I have met sometimes where I little expected it."



The following from a colporteur's report, will serve to show our readers the kind of work some of them are doing :

"I have during the last three months visited over four hundred families, conversed with more than seven hundred different individuals on personal religion, and prayed with the people three hundred and seventy-six times. I have been very much edified and profited, and in my own soul blest ; and I think I can say of a truth that others have been profited, and will praise God for his loving-kindness in permitting us to meet with them. I have been pained to see the indifference and apathy manifested by some as to their eternal interests and salvation. I have in almost every instance been kindly received, and when about to leave, been very kindly and earnestly invited to call again. They thanked me for my fidelity to them, and hoped it might be profitable to them, adding, We shall not very soon forget your visit.

"I stopped at a miserable-looking hovel called a house—found the lady within, surrounded with four little children, all mere babes, and the wind blowing in at every corner. I commenced conversation with her, and asked her how she had got along this cold winter in such an open building. She said she thought sometimes that she and the children must perish with cold, but she had been spared. I asked her if she was a Christian. She burst into tears and said, No, sir, I wish I was. I asked her if she had a Bible. She said she had one, and had commenced to read the Testament through a few days before, and was determined not to give it up till she had read it through. She said, I am but a poor reader, and have to spell the long words, and it will take a long time to get through with it, but I am determined to persevere till I read it through. I asked if her husband could read. She said, He is a good reader, but will not read for me. I encouraged her to do the best she could, and read every day, if but a little, and try to understand what she read, and pray God to bless his own word to her salvation. You must repent, confess, and forsake all your sins, said I, and pray God to forgive you for Christ's sake, as there is no other name whereby we can be saved but the name of Jesus. I prayed with her, and when about to leave, I took her by the hand and bid her farewell. She said, Do pray for me. I told her I would, but you must pray for yourself. She evidently felt deeply on the subject of her soul's salvation. It is not likely that in this world it will ever be known to me what were the effects of that conversation. It may have been like the 'morning cloud and the early dew,' or like 'a nail fastened in a sure place.' I pray it may result in her saving conversion.

"The books of the Board have been well received, and where I have sold *once* I can sell *again*. I find the clergymen along the line are willing and anxious that I should visit their people and sell them my books. They recommend them from the pulpit, and in every way they can, aid me in my work.

"One or two clergymen that I have not yet visited, are very anxious that I should come among their people at my earliest convenience, which I intend to do as soon as I can get a new supply of books, such as the Great Supper and Divine Purpose, and works of like character, which they wish me to distribute among them. I hope that the great day will reveal that some good has been done through the feeble efforts of your unworthy servant."

RETURN TO OLD-FASHIONED ORTHODOXY.—One of the colporteurs of the Board in one of the New England States, remarks :

"As to intelligence, many of them are intelligent, but far too many lamentably ignorant, and many more disregard religion. Some are open scoffers, many Universalists, and a large number have imbibed the modern *isms*, which are rooting out all genuine piety from those who profess to believe the Bible, but pervert its sacred truth, and in some places are even making sad havoc in the orthodox churches ; so that the orthodox ministers are waking up to the

subject, and are beginning to teach the old Calvinistic doctrines in all their 'hydra-headed' forms. They see the dangerous tendency of all New-schoolisms, Parkisms, Bushnellisms, &c., and are taking a dead stand against them, regarding the Old-school as possessing the only tenable ground, the only Bible ground; hence they commended our books as the best and the safest; as second to none save the first of all books—the Bible."

The same colporteur thus acknowledges the efficient aid afforded by a benevolent individual:

"I met with one man whose example is worthy of imitation, and who should be commended to every Christian as a pattern of good works. He was in comfortable circumstances, in respect to this world's goods, but was richer in faith and love to his Saviour, and ardently desired to see the extension of his Master's kingdom in the world. He was especially a devoted patron of the colporteur system, believing that it is God's appointed mode of conveying to the destitute the means of grace. He felt very solicitous about the spiritual welfare of the people of his neighbourhood, and desired to do something for them in such a way as not in the least to excite a suspicion as to the purity of his motives. Many of the people of that neighbourhood were professors of religion, yet it was, very doubtful whether they possessed it. The Christian Baptists held occasional meetings there, in a school-house, and a few years ago had what they call a reformation, during which many became excited, were immersed, and received into the church. When the excitement subsided, a lifeless state ensued; many becoming hardened in sin, reckless as to the future, and finally settling down, as a last resort, in infidelity or Universalism. Such is generally the result of all their boasted reformations, doing more harm than good. To them good books had no attractions. They were abundantly able to purchase, but wanted the disposition. This Christian brother was very desirous that I should leave some of my good orthodox books among them, hoping that they might be the means of effecting a reformation approved of God. But being aware that they would not purchase, he gave me five dollars to distribute among them, pointing out the character of each family, to direct me in donating a book adapted to it. I sold, in connection with the donations, about one and a half dollars' worth of books. May these books be blessed to their salvation, and may that brother see his neighbours walking in the ways of the Lord. Would that many more such men might be found to aid and encourage the colporteur in his wearisome labours, and bless their wicked neighbours."

THE "WEE BOOK."—A colporteur in Wisconsin gives the following interesting account:

"Our books and tracts are almost universally admired, and I am received everywhere with all the kindness and attention that I could expect; and the 2296 books, and 13,846 pages of tracts, which we have distributed through the country, may give comfort to many souls, shed much light on the whole community, and do much to build up the cause of Jesus Christ in this rising commonwealth. But the influence is not confined to our own State, or nation. 'O,' said a pious old Scotch lady; 'O, how I did love the dear wee book ye gied me. I read it, and read it; and my old man read it, and all the family read it;' (it was a large family;) 'and then I sent it—I had nothing else to send—so I sent my dear wee book to my daughter, a thousand miles off, in Canada; and she will read it, and love it; and she will love it the more because it came from her mither.' So the little book has gone on a foreign mission. Such expressions of interest and gratitude are an ample reward for a little fatigue."

INTERESTING SCENES IN COLPORTEUR LIFE.—A colporteur of the Board in Indiana, gives the following interesting statements:

“Many of the poor people that I call on in my travels in Blackford county, say they would like to have some of my books, but they are out of money. Some days I have travelled and not sold a book. Many of them are new comers, and have built cabins in the woods, and are living in them without being daubed, with very little improvement, and entirely without any kind of books. In some of these poor cabins a colporteur meets the most hearty welcome. Many times I forget I am not in a palace. You may judge how it is, when I tell you that I have not been charged one night’s lodging for one year. I might give you many things of interest. In travelling through M—— county, in the forepart of the summer, I called on a young Lutheran preacher. He said he was glad to see me, as he wished me to visit a small congregation out in the country. I had been with some of them. I visited every family, and found every one a praying family, and all bought of my books. This little band of brothers, although they are surrounded with the most degraded people of all classes, kept up a prayer-meeting, and that in the country, every night, summer and winter, seed-time and harvest, and for some years continue to have three meetings every week. Often when I would get cold and lifeless, and feel almost as if I should leave the field, through the corruptness of my evil and deceitful heart, and the cold reception of infidelity and Universalism, I would, in this lifeless condition, go to some of these warm-hearted brethren, and in the morning go on my way rejoicing. I will give one instance: After staying with one of these families over-night, the man told me of an old man about sixty-five years old, a very hard case—an infidel, who had been raised a Presbyterian. He wished me to call on him. Had I gone the day before, I suppose he would have put me out of the house, but this morning I felt above the fear of man—I introduced myself as a Presbyterian colporteur. I showed him my books, told him the object of the Board in sending us out, and showed him our Catechism and new Hymn Book, and told him how many colporteurs were in the field, scattering the bread of life, and some of the success of our labours, and exhorted him to his duty, as he was getting old. It brought up his early training; he was melted down in view of his departure from the truth, and bought the Confession, Hymn Book, and Catechism. I spent a very interesting hour with him, and bade farewell till the judgment of the great day, when the result of our labours will be fully made known to an assembled world. This is one of many such cases.”

THE FIELD NOT EXHAUSTED.—A colporteur in Tennessee reports:—“I have visited nearly all the churches of Memphis Presbytery this summer, for the second, and some for the third time, and still find a considerable demand for books. Some of them tell me the books which they bought from me before, are hardly ever at home. Their neighbours of other denominations borrow and read them with a great deal of interest. I find that our books are generally well received wherever they are known.”

LET THERE BE LIGHT.—Much ignorance prevails respecting the doctrines of the Presbyterian Church. It is the province of an intelligent and prudent colporteur to dispel unfounded prejudices, and exhibit the truth in its beautiful harmony with Scripture and reason. A colporteur in Michigan gives the following account of his success in this cause:

“I do hope the Board may find a more efficient colporteur for this field, not that I wish to withdraw from the work, for it is that in which my soul takes delight. The man we want here, is a minister; that the labours of the mis-

sionary and colporteur may be united. From the knowledge I have of Michigan, I could not encourage the Board that any other would have much better success than myself. Are there not some young men in the Eastern States, who are about to enter, or have entered the ministry, who would be glad to come and gather the many almost and altogether Presbyterians, with whom I daily meet, and teach them the truths of the Gospel? Pray the Lord that he may direct the steps of such an one to us.

"I find it is much to the advantage of the cause, that the colporteur be acquainted with the people among whom he labours, as well as with the character of the books he carries. 'Sir,' said a lady, not long since, 'did you not call here about a year ago?' I answered in the affirmative. 'Then I owe you an apology; I did not understand the character of the colporteur enterprise. Had I, I should have treated you with more attention.'

"I find, too, the colporteur of the Board needs to be familiar with the doctrines of our Church, as well as wise in the manner of defending them. The imprint of "Presbyterian Board of Publication" is often the signal for some to 'give Calvin a thrust.' A minister who was in connection with the Methodist Episcopal Church, taking up the Confession, read from Chapter III, 'God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass.' 'Absurd! horrid! who can believe that?' He was about to make some further remark, when I asked him if he would be good enough to read the remainder of the sentence. He read, 'Yet so as,' &c. After finishing the sentence, he paused for some time, and asked if that always was there. I answered, '*always*.' I handed him a cheap edition of 'The Great Supper,' saying he was welcome to that little work, (as he had stated previously that he was out of funds,) and hoped he would read it attentively. In January, I was urged by a minister and his elder to turn from my destined point, and labour in a little village. Here was a protracted meeting, where, after having conversed with many, I found some who were trusting in their own merits. On Sabbath, in the absence of the minister, I read the tract entitled, 'The Sin-bearer,' after having showed it to the elder. There was deep attention as the inquirer was directed to 'Him who bore our sin in his own body on the tree.' The unbidden tear started from many an eye. After I closed, a man arose and remarked, 'There were some solemn truths in what the brother had just read. But we were not all Presbyterians, nor Baptists, nor Methodists, neither are we all Pharisees; and he believed the sinner had something to do.' He was the class-leader. But our Methodist friends are not all such, as will be seen from the remarks of another, at the close of the same meeting. 'Thank God, brother,' said he, taking my hand, 'I am glad you read that *sermon*; it was the best we ever had here, just what these young people needed here. I know not who you are, nor where you come from, but I believe God sent you here. Will you sell me that sermon?' I handed it to him, saying he could have it in welcome, as its price was less than a penny. He handed me sixpence, saying, 'it was well worth that.'"

**DESTITUTION IN THE WEST.**—In a letter from one of our clerical brethren in the West, the following passage occurs:

"The destitution of Presbyterian preaching, and of religious works, not only within the bounds of this, but in all the Presbyteries, is truly deplorable. In many of the mountainous counties contiguous to this, seldom, if ever, do they hear preaching of our denomination, and rarely have they been visited by colporteurs. The demand is urgent and pressing for good religious works, to be scattered to counteract the baneful and dangerous influence of novel reading, religious error, and infidelity. \* \* \* I would, therefore, urge upon the



Board the importance of occupying this field, as speedily as possible, with men and books."

Such urgent appeals are often made to the Board, from various parts of our country, and they often cause us most deeply to regret that our means are so limited. Will not the churches furnish the Board with more ample means in order to enable them to supply the destitute with the "men and books" which are so earnestly desired?

**INTERESTING STATEMENT.**—A colporteur of the Board in North Carolina, gives the following interesting and cheering account of the fruit of his labours:

"I have now been acting as colporteur, under a commission from your Board, about three years. During this time, I have visited and prayed with thousands of families; I have sold more than \$2,000 worth of books. Sometimes my faith has been weak and my heart discouraged; and I have been ready to conclude that I was 'labouring in vain and spending my strength for naught.' At other times I have thought that I could see manifest indications that God was blessing the books circulated to the good of souls. But I hope I have some modesty, as well as some humility; and perhaps this has caused me to shrink from reporting such instances as came to my knowledge, of apparent good accomplished by the books, for fear I might seem unduly to magnify my office.

"But of late, things have taken such an interesting turn that I must be pardoned for speaking somewhat of them. There are, in the field of my labours, two Presbyterian churches. In each of these congregations there is a classical school of the highest order, and patronised by most, if not all, the southern and south-western States. In the bounds of these two congregations I have had most success in circulating our books. I have supplied and re-supplied them, and have been more successful of late than ever before—having just sold within ten days, \$110 worth of books.

"During the past summer there began to appear evident signs of seriousness in these congregations. This seriousness from that time has been gradually growing, and within the last two or three months not less than seventy-five persons have been led to cherish the fond hope that they are the children of God. Among these are four of my own children, who, on last Sabbath, became members of the same church with which their mother and I have long been connected.

"One interesting fact in this gracious work of the Spirit is, that between twenty-five and thirty of the young men in the two schools mentioned above, are among the number of those who have professed conversion to God. And perhaps a still larger number of them give evidence of deep seriousness. No one can estimate the influence for good that may be exerted by these young men in future years. That the books of the Board, have been instrumental, to a greater or less extent, in this work, there is no room to doubt. Statements made to me by some of the subjects of this work, render this fact sufficiently obvious. But how far these books have been instrumental, and how far the faithful ambassadors of Christ have been instrumental, of course it would be presumption in me to attempt to settle. These are things which we shall not know until that day arrives which is to reveal the secrets of all hearts.

"I do feel, I trust, thankful, and never so much encouraged as at present. I think I can see manifest indications of a golden harvest to be reaped from the 'Word, of Truth,' sown through the publications of the Board."

**A CHANGE FOR THE BETTER.**—A colporteur in Tennessee writes:—"I find that most of the churches within my bounds are becoming more and more interested in the success of the Board. One church, which I visited eighteen months ago, treated me with marked indifference, and gave me no encourage-

ment at all. I visited the same church this fall, and sold a large amount of books, and found that a complete change had come over the minds of pastor and people with regard to our Board and its operations. In fact, I found them as warm friends and as liberal patrons as I have met with anywhere. The same church gave to the agent of the Board over one hundred dollars."

AN INTERESTING LETTER FROM ONE OF OUR COLPORTEURS.—

*"Xenia, Ohio, February 26, 1853.*

*"Rev. G. W. Musgrave, D. D.—*Dear Sir—Enclosed you will find my eleventh and last report to the Board of Publication. As intimated in my last, I have spent two months on the turnpike thoroughfares, touching on parts of Clarke, Montgomery, and Preble in Ohio, and Wayne county, Indiana. In the western part of my field, I was permitted to render an important service, where nothing had been done with our books since my visit five years since.

"It is with peculiar feelings of heart, I have been permitted to wind up my laborious service of nearly eight years with such marked kindness as I have everywhere received from my old friends. This report brings to a close my labours in this good cause. I spent five years in the colporteur service previous to accepting a commission from the Board. Our books made a part of my stock from the beginning, and the number was increased until the time I entered exclusively into the service of the Board. I mean to say, it is almost eight years since I commenced travelling. I suppose in that time I have rendered a service of about six years, having been detained nearly two years by sickness of my family and self. For more than thirty years I have been engaged, more or less directly, in the service of the Church, and I can sincerely say, I look back on no part of this period with so much satisfaction as that spent in distributing books and tracts. With renewed health, I am called, in the providence of God, to retire to a peaceful home. Who will take my place, and in the next eight years scatter abroad in every class of the community eight thousand dollars' worth of books and tracts? I am looking around in vain for a suitable person. It would seem there is now almost as much need for the work on the same field as when I commenced; and sure I am, there is as much encouragement. I have confined my visits to a small part of the State, scarcely all of the Cincinnati Synod. But what shall we say of the entire portions of the country untouched?

"Thanks to the officers of our Board for all their kind, Christian, and gentlemanly treatment in our long correspondence. Though I have not seen them face to face, still I feel towards them as my best Christian friends.

"I may, if I find leisure, give some statistical facts in regard to families visited, number of tracts distributed, number of books of a particular kind circulated, &c. This may encourage others. May the great Head of the Church still more abundantly bless the good cause in which you are engaged, and multiply colporteurs till they fill the land, is the prayer of,

*"Yours, sincerely, R. J. H."*

We thank our dear brother for his kind letter, and pray that God may richly compensate him for all his self-denial and toils; and avail ourselves of this opportunity to say, to all our colporteurs, that any communications from them respecting their labours will always be gratifying to us.

ENCOURAGING TESTIMONIALS.

PERMANENT EFFECTS OF GOOD BOOKS.—One of the advantages belonging to the press is, that its issues continue to do good long after the living voice

has ceased to be heard. A colporteur's labours are often felt through the happy influence of the books he has circulated, long after he has left the field of his toils. A person lately in the service of the Board says:—"An amiable pastor of a Reformed Dutch church, writes, 'Mr. ——— supplied my people with different publications of the Presbyterian Board about three years ago, and at this time I think I can trace the beneficial effects of his labours.'"

WHAT OUR BOOKS AND TRACTS ARE DOING.—We are permitted to make the following extract from a letter received at the office of the Board of Missions, from a Missionary in the West, who has seen how much good may be done by the free use of books and tracts, and now feels the need for more :

"Could not a small donation of the cheaper publications and tracts of the Board of Publication accompany that box for gratuitous distribution? They are much needed; particularly such as are adapted to guide the inquiring sinner to Christ, the young convert in the work of self-examination, and also such as vindicate the doctrines and order of the Presbyterian Church, against the bitter assaults and misrepresentations of its enemies. Errorists of various complexions have all to be met in their different forms of opposition and modes of attack, and the quiet, and most peaceful, and successful way of doing it, is by the printed page. These, in connection with faithful pastoral visitation, strengthen and hold up the hands of the living ministry, to an extent that can hardly be realized by those who have not had experience in missionary life. 'Why,' says one, 'I was always an Old-school man, but I did not know it until I read that book,' (*Old and New Theology*.) 'We are all Arminians by nature,' is an expression made by some members of my own church, to me, after reading such works as 'Musgrave on Decrees,' 'The Great Supper,' Dr. McKinney's 'Doctrine of Election stated and explained to the Youthful Inquirer.' Then we often find the desponding Christian and the impenitent disposed to listen to admonitions and warnings, or, perhaps, *deeply anxious* about their eternal interests, far removed from the ordinary means of grace, and whom in providence it may be impossible for us to see again for months. How unspeakably important the appropriate tract, or cheap volume, put into their hands to follow up the counsel already given, and minister the words of consolation and of life, when the living voice is far removed, or silent in death! Such cases have come under my own observation."

THE "GERMAN REFORMED MESSENGER" ON THE BOARD OF PUBLICATION.—The following remarks from the *German Reformed Messenger*, will show that the principles upon which this Board is founded, are approved in other branches of the Church of Christ, and that the necessity for a distinctive religious literature is becoming more and more apparent :

"This Board," says the Messenger, "is accomplishing a great and truly laudable work, in issuing from its press, at reasonable prices and in the very best style, the flower of practical Christian literature. It has probably originated in the sense of a want, which is also becoming more and more to be felt in our own Church, namely, the *want of a denominational literature*. However this expression may, in the opinion of some, savour of sectarianism, yet we firmly believe that a Christian denomination, no matter how well founded and supplied with means of improvement in other respects, cannot prosper to a very high degree without a sound and well approved denominational literature; and that no institution of a general character can fully and successfully supply this want. We have never felt inclined to bigotry, and would not have any of our people exclude from their firesides and libraries what has been written by other approved authors than German Reformed; but we maintain that it is the

duty of every church member first of all to patronize the publications of their own Church. When shall *we* have a more extended denominational literature?"

VOICES FROM NEW ENGLAND.—Our work goes on. Amongst the many indications of favour with which we are greeted, those which from time to time reach us from the land of the Pilgrims, are by no means the least gratifying. A week or two since we wrote to several ministers in New England, asking them whether the labours of our colporteurs and the circulation of our books would be acceptable in their respective regions. The following expressions of favour are from the only two answers we have as yet received. The writers are both pastors of large Congregational churches:

"*My Dear Sir*—I was away from home when your letter came. I have known your valuable books for a long time, and have greatly rejoiced in their publication and circulation. They are strong cables by which to hold in this headlong generation.

"With the exceptions you indicate, I shall be most happy to see the dwellings of New England, (we have *houses* here, and no *mansions*;) enlightened by them. We have, too, minds so educated that they will be appreciated. Anything I can do to facilitate the business, will be at your command. Should you want a line from me, and should the young men not reach here till the first of June, you had better let me know it, as I may be away by that time, recruiting my health. You are doing a great and good work; no human mind can measure its results. The works of the wicked, like their name, go under the waves of oblivion, while those of the righteous grow for ever. Yours most sincerely."

"*Reverend and Dear Sir*—Your esteemed favour of the 5th inst., is just received, and I hasten to reply by return mail. I am exceedingly desirous that the works of the Board of Publication should be extensively circulated throughout our bounds, and among the Congregational churches in this region. My opinion is, that one or two devoted colporteurs would find full employment in this field, and that great good would be done. It would afford me the sincerest pleasure to do all in my power for the promotion of this object."

FRUITS OF DR. ALEXANDER'S WORKS.—It is well known that Dr. Archibald Alexander selected the Board of Publication as the channel for publishing almost all the books he wrote after its organization. We have already stated that at the time of his death we had circulated more than sixteen million pages of his writings! We are receiving from various quarters evidence that the seed thus widely sown does not lie barren in the ground. A colporteur in Pennsylvania, from whom a letter has just been received, says: "Some two years ago, I sold three copies of Alexander's Religious Experience to three different families. This winter there were five heads of families united to the Church, who all stated to the pastor that that book, under a kind Providence, had been the means of leading them to take the step they did. The pastor said our books had been the means of great good among his people."

A FRATERNAL WELCOME.—A respected and valued pastor of a Congregational church in New England, says, in reference to the proposed visit of one of our colporteurs: "My acquaintance with the publications of your Board is not so thorough as I wish it was. But from what I do know about them, I can say that I should be very glad to have them circulated in my parish, throughout this county, and indeed all over New England. \* \* \* I know no reason why he should not be as successful here as elsewhere. Any thing that I can do, to promote, in this vicinity, the circulation of your excellent books,



will be done most cheerfully; and should one of your colporteurs conclude to visit this county, I shall be glad to see him at my house, and will render him whatever assistance may be in my power."

**A BLESSED WORK.**—A theological student in the South, who spent his vacation as a colporteur in North Carolina, thus writes:

"You can hardly imagine the blessed work you are doing from day to day, as you are at work managing the business of preparing and sending off the books of the Board. By your labours many are made happy; many a family circle among the poor spend the quiet hours of evening in reading and re-reading good religious books. And while you spend many days of anxious care about the prosperity and usefulness of the Board, you must occasionally think of the joy and gladness springing up in the hearts of many a family, as they receive your books from the hand of the colporteur. Could you but witness some of the interesting scenes that are familiar to the colporteur, you would feel that your labour was light compared with the pleasure you afford. There is much labour to be done in conducting all the operations of the Board, and there is much real pleasure to be enjoyed in the work, for it is a blessed work. The colporteur, though labouring in a more humble sphere, enjoys the more pleasure; for it is his privilege to enter the cottages of the poor, and bring to them sweet messages of truth. He too is permitted to witness the happy influence that religious truth exerts upon the heart, and he cannot but feel that he is engaged in a blessed work—nothing less than the work of bringing souls to heaven.

At places where I have stopped at night in the country, my heart has been cheered in view of my work. As soon as my books were brought in at evening, the family would gather around to look over the books. When they had examined them, the mother or father would say, Come, children, get some of these good books, and read all you can to-night, for we cannot buy all the books, and the man will leave us in the morning. So presently all would be engaged in reading, and the parlour would, till a late hour, have the appearance of a school-room. In the morning, the children would be sure not to let the book-man leave, and carry *all* his books."

**ACTION OF THE PRESBYTERY OF HARMONY.**—The Presbytery of Harmony, at its late meeting, took the following action in relation to the Board of Publication.

"The Committee to whom was referred the Report of the Standing Committee on Colportage, would respectfully submit the following:

That we feel greatly encouraged by the success with which the colporteurs engaged by the Committee have met, in disposing of the issues of our Board of Publication, and thus diffusing extensively a sound and orthodox literature; and that we regard it as not only warrantable, but obligatory on us, to prosecute the enterprise with more vigour, and to a greater extent, than has heretofore been done. But, at the same time, we are constrained deeply to deplore the continued embarrassments with which the enterprise has been trammelled, from the want of the necessary amount of funds at the disposal of the Committee, the original assessments having been at first small, and some of these never responded to by the churches: Therefore

*Resolved, 1st.* That Presbytery engage with renewed energy and zeal in the prosecution of the work, and the more effectually to secure this object, and place the enterprise on a permanent basis, that in accordance with the direction of the General Assembly, collections be taken up annually in all our churches for this purpose.

*Resolved, 2d.* That in order to meet the present exigencies, and enable the

Committee to carry the work at once into successful operation, our churches be immediately called upon to contribute the necessary amounts.

*Resolved, 3d.* That pursuant to the suggestion of the present Committee, the centre of operations be now changed from Sumpterville to Winnsborough—and that Ruling Elders, James R. Aiken, and A. W. Younge, and Rev. M. D. Fraser, be a Committee to whom the direction of the enterprise shall be entrusted.

*Resolved, 4th.* That Presbytery memorialize our Synod to take the necessary steps for establishing, at as early a day as practicable, a depository of the publications of our Board, at some convenient point within their bounds.

*Resolved, 5th.* That we earnestly recommend to our ministers and churches the circulation of the Home and Foreign Record, and the Sabbath-School Visitor, in preference to other religious papers which are not of a strictly denominational character.

All which is respectfully submitted."

**USEFULNESS OF COLPORTEURS.**—The Rev. Mr. Irwin, of Wheeling, Va., writing to the editors of the Presbyterian Herald, after speaking of the usefulness of religious periodicals, adds his testimony in favour of the usefulness of our colporteurs:—

"Closely connected with this is the important work of the colporteurs of our Board of Publication, whose labours within the bounds of my congregation have contributed in no small degree to my ministerial success."

**GOOD NEWS.**—Extract from a letter received from one of the agents of the Board, and addressed to one of its officers:

"*Dear Brother:*—I am glad to be informed that you have taken hold of the good cause in which I have been labouring for the past three years, and my prayer is that the Head of the Church may signally own your connection with it by blessing you in your labours. You know from what you have heard, and probably from what you have seen, of the good effects of our publications; what a mighty instrumentality for the promotion of truth is in your hands. From my more extensive travelling over different sections of the Church, I can testify that your confidence is not misplaced. I do honestly believe that our Zion yields no more potent lever, in accomplishing the great work to which her Master has called her, than the Board of Publication. Wherever I have gone in the colporteur track, I have found not only that our people begin to have a better understanding of our doctrines and government, and love them more, but I have been hailed by the glad tidings of souls converted by their instrumentality.

J. M."

**PREJUDICES ABATED.**—A colporteur in the State of New York, who is a member of the Associate Reformed Church, writes:

"The books of the Board were all of them highly prized, and the better their truths became known, the more eagerly were they sought, and highly valued; and that not by the members of the Old-school Presbyterian Church alone, but also by the Associate Reformed, and the Reformed Presbyterian Churches. The latter hitherto have had doubts and scruples with reference to our publications, but when once they perceived the names of Boston, Baxter, Flavel, and other well-known authors of their fatherland on our list, their prejudices were overcome, and our books, as well as the whole system of the Board's operations, were highly spoken of, and liberally patronized. The Church and Sabbath-school libraries are mostly all made up of the books of the — Society,

and on this very account I fear it is, that the children of the present members of the Presbyterian churches are not as warmly attached to the pure scriptural doctrines of Calvinism as their fathers. It is no uncommon thing to find the children of Presbyterian fathers in the bosom of the Methodist, or some other Church as much at variance with the principles of our pure creed; and hence, in some regions, our churches are growing weaker every year, and Arminianism, with its exciting attractions, gradually gaining possession of the tender vines, and ultimately of the whole vineyard."

**HIGHLY ENCOURAGING.**—The following extracts are taken from the Narrative of the State of Religion within the bounds of the Synod of Georgia, presented November, 1852:

"For our Boards, there is an increasing attachment among our people. We respect them—we love them. They are the children of our adoption, and so long as they look as carefully to our interests as they have thus far done, we will cherish and sustain them." \* \* \* \*

"The Board of Publication is assuming a more important place in our history every day. It supplies a vacancy which we had long felt, and the more we see of its benefits, the higher is our estimate of its importance. There is, among our churches, an increasing desire to be fed with our own food, and that in sufficient quantities to give character to our life. For this object, a superintendent and several colporteurs are now in the field, and more are greatly needed."

Such decided testimony, from such a source—such kind and generous sentiments towards the Boards of our Church, are truly valuable and highly encouraging; especially to those to whom their direction has been more immediately confided, and who are earnestly endeavouring to make them increasingly efficient and useful. We cordially thank our brethren for their Christian sympathy and active co-operation, and trust that they will continue to reap the reward of their wisdom, piety, and zeal.

Since the foregoing Narrative was presented to the Synod, the Board of Publication has commissioned a number of additional colporteurs within their bounds, who are now actively employed in circulating our books in that important field.

#### FUNDS NEEDED.

The continued and extended usefulness of the Board of Publication, like every other benevolent Institution, must depend, under God, upon the liberality of the churches.

Were the Board endowed with a more ample capital, it could far more rapidly and usefully extend its operations. And if money were contributed for the purpose of enabling the Board to stereotype particular works, the price of them would be thereby cheapened, and their circulation correspondingly increased.

The principal objects, however, for which the contributions of the benevolent are desired, are first, to enable the

Board to support the colporteurs who are employed in circulating their publications; and second, to enable them gratuitously to supply with books and tracts the destitute, whose pecuniary circumstances will not allow them to purchase.

If the Board were to conduct its operations upon commercial principles exclusively, it would of course cease to be a benevolent Institution, and its usefulness would be very limited.

If, for example, the Board employed no colporteurs, how limited would be the sale and circulation of the books! And if they required the expense of colportage to be defrayed by the profits derived from the sale of the books, the price of them would have to be increased so much that they would be in a great measure unsalable, and of course they could not be widely circulated. It is obvious, therefore, that if the publications of the Board are to be extensively circulated, the churches must furnish the means necessary to support an adequate system of agency and colportage.

So it is, likewise, with reference to the gratuitous supply of the destitute. The small profit upon the sale of the books would not allow the Board to make donations to any considerable extent. They are obliged to rely upon the contributions of the benevolent to enable them to grant supplies to those who are unable to purchase.

The Board desire it to be distinctly understood, that in all cases, unless otherwise specifically directed by the donors, contributions made to the Board are entirely devoted to the benevolent purpose of sustaining the colporteurs employed in circulating their publications, and in supplying the wants of the destitute.



**TREASURER'S REPORT.**  
**Dr.** PRESBYTERIAN BOARD OF PUBLICATION IN ACCOUNT WITH ALEXANDER W. MITCHELL, TREASURER. **Cr.**

1853. March 31.	To cash paid for	Paper,	1853. March 31.	By Balance, March 31, 1852,	
"	"	Printing,	"	By Cash received for Sabbath School Visitors,	\$8,089 74
"	"	Binding,	"	" Colporteurs' Salaries and Expenses,	4,037 83
"	"	Engraving,	"	" Distribution of Books and Tracts,	12,188 01
"	"	Stereotype Plates,	"	" Lectures,	1,723 00
"	"	Copyrights,	"	" Interest,	982 50
"	"	Boxes and Packing Paper,	"	" Stereotyping certain Books,	60 90
"	"	Books for Library,	"	" Rent of part of Building,	35 00
"	"	Merchandise, (books),	"	" Profit and Loss,	1,457 25
"	"	Advertising,	"	" Books sold,	39 00
"	"	Stereotyping Calvin's Com. in French,	"		70,967 72
"	"	Stationery,	"		
"	"	Colporting Maps,	"		\$90,531 85
"	"	Pres. Pamphlets, and expenses,	"		
"	"	Electrotyping,	"		
"	"	Sabbath School Visitors,	"		
"	"	Home and Foreign Record,	"		
"	"	Arranging Library,	"		
"	"	Cor. Secretary's Salary and Expenses,	"		
"	"	Editor's do.	"		
"	"	Publishing Agent's Salary,	"		
"	"	Book Keeper's do.	"		
"	"	Salesman's do.	"		
"	"	Clerk's do.	"		
"	"	Solicitor's do.	"		
"	"	Colporteurs' Salary and Expenses,	"		
"	"	Taxes,	"		
"	"	Insurance,	"		
"	"	Fixtures and Furniture,	"		
"	"	Water, Light, and Fuel,	"		
"	"	Porter's Salary,	"		
"	"	Freight and Drayage,	"		
"	"	Furniture,	"		
"	"	Carpenter's work,	"		
"	"	Painting,	"		
"	"	Postage,	"		
"	"	Contingent Expenses,	"		
"	"	Balance,	"		
					\$99,531 85

ALEXANDER W. MITCHELL, Treasurer.  
*Philadelphia*, March 31, 1853.

The undersigned having examined the accounts of the Treasurer for the year ending 31 March, 1853, find them correct, leaving in his hands a balance of seven thousand, one hundred and seventy-five dollars and thirty-six cents—(\$7,175.36)

J. B. MITCHELL, } Com. of Accounts Presb.  
J. S. DUNLAP, } Board of Publication.  
*Philadelphia*, May 4, 1853.

## PUBLISHING AGENT'S REPORT, MAY, 1853.

The Publishing Agent reports, that during the year ending March 31, 1853, the Board have published 24 new books, (two of which are in the German language,) of which have been printed 60,500 volumes. They have also added to their catalogue 21 new tracts, of which have been published 80,250 copies. Whole number of new publications, 140,750.

They have also published new editions from stereotype plates of books and tracts to the amount of 604,800 copies. Total number of books and tracts published during the year, 745,550 copies.

"The Sabbath-School Visitor" is gaining a firmer hold on the esteem of parents and teachers, and the affections of children. Forty-one thousand copies are now published semi-monthly.

## LIST OF NEW BOOKS, FROM MARCH 31, 1852, TO MARCH 31, 1853.

Catalogue  
No.

323. *Pictorial Scenes and Incidents*, Illustrative of Christian Missions. Square 16mo. with thirteen beautiful wood engravings. 31, 40, and 50 cents. 1000 copies.

This cannot fail to be a very attractive book to the young; while it is calculated to excite in them gratitude for their privileges, and sympathy for the deluded and depraved heathen.

329. *Letters on Clerical Manners and Habits*, addressed to a Student in the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. A new edition, revised by the author. 12mo. with a portrait of the author. 65 cents. 1000 copies.

Every candidate for the ministry, and every minister of the gospel, of whatever denomination, should read carefully, and ponder seriously, the lessons of wisdom contained in this volume. Those who had the happiness to enjoy the instructions or the familiarity of the venerable author, know that his own mind and manners furnished the model which he has here so forcibly and affectionately recommended to others.

330. *Letters to the Aged*. By A. Alexander, D. D. 18mo. 16 and 22 cents. 2000 copies.

331. *Counsels of the Aged to the Young*. By A. Alexander, D. D. 18mo. 16 and 22 cents. 2000 copies.

These two volumes are extracted from Dr. Alexander's work on "Religious Experience," so well known and highly valued, both in this country and in Great Britain. They are full of instruction, and are beautiful specimens of the earnest and affectionate spirit, and of the clear, simple, and attractive style of the venerated author.

332. *An Earnest Search for Truth*, in a series of Letters from a Son to his Father. By the Rev. S. A. Lowry. 18mo. 22 and 28 cents. 2000 copies.

The author was once in the ministry of the Cumberland Presbyterian Church, which has adopted a system of doctrines which professes to hold a middle ground between Calvinism and Arminianism. He here gives his reasons for adopting, in full, the system of doctrines contained in our Confession of Faith.

It is well worthy of perusal by those who have doubts as to the Scriptural character of those doctrines which ignorance and prejudice brand as "the horrible dogmas of Calvinism."

333. *An Affectionate Address to Fathers*. By the Rev. D. Baker, D. D., of Texas. 18mo. 10 cents. 2000 copies.

Plain truths earnestly enforced—an excellent counterpart to the "Address to Mothers," by the same author.

334. *The Youth's Gleaner*, or ripe fruits of Piety, gathered and garnered for the Board of Publication. 18mo. with two wood engravings. 33 and 40 cents. 2000 copies.

This is one of the most interesting miscellanies that the Board has published. It consists chiefly of sketches of character, religious and irreligious, from the highest rank in life to the lowest. It cannot fail to give pleasure, and at the same time afford profit, to readers, both young and old.

335. *The Eastern Traveller*, or descriptions of places and customs mentioned in the Bible. By John Macgregor, M. A. 18mo. with several engravings. 16 and 22 cents. 2000 copies.

We know no book of the size that contains so many passages of Scripture illustrated in a familiar manner, by reference to what travellers observe at the present day in the East.

336. *Letters from a Father to his Sons in College*. By Samuel Miller, D. D., with a portrait. 12mo. 60 cents. 1000 copies.

These letters contain just such counsels, warnings and instructions, as a pious and prudent parent would wish to put into the hands of a son, at the most critical period of his life.

338. *Bible Rhymes*, or Sketches of Scripture History in Verse. Selected and arranged for the Presbyterian Board of Publication. 18mo. with numerous engravings. 27 and 33 cents. 2000 copies.

This volume contains ninety-seven pieces of poetry on Scripture facts, from the Old and New Testament.

339. *The Bible*—the Book of the Lord, or the Divine Authority of the Sacred Scriptures, addressed especially to the Young. 18mo. with an engraving. 10 cents. 2000 copies.

This is a small, but most valuable publication, which ought to be found in every Sabbath-school, and every family in the land, as may be seen by the following titles of the chapters:—I. The Bible shown to be useful. II. The instruction of the Bible suited to our wants. III. The Bible has all the proofs which a book coming from God might be expected to have. IV. Testimonies in favour of the Bible.

340. *Sabbath-day Readings*, or Children's Own Sabbath Book. By Julia Corner. Square 16mo. with several beautiful engravings. 60 and 65 cents. 2000 copies.

These Readings are chiefly on Scripture History, in prose and verse. It is one of the most attractive books for youth, on the catalogue.

341. *Daily Readings*. Passages of Scripture, selected for social reading, with applications. By Caroline Fry. 12mo. 62½ cents. 2000 copies.

This is a casket filled with gems of thought and piety. Like the holy book whose truths it is designed to elucidate and enforce, it may be read and re-read with undiminished interest.

342. *Patience*. By James W. Alexander. 18mo. 10 cents. 2000 copies.

This excellent little book was originally written as a pastoral gift to an esteemed friend, who had been more than two years confined to her dwelling by a dangerous, lingering, and sometimes exceedingly painful malady. It brings out the subject of which it treats with great simplicity and directness, and is well fitted to act as a cordial to a wounded spirit.

343. *A Manual on the Christian Sabbath*, by John Holmes Agnew, with an Introductory Essay, by the Rev. Samuel Miller, D. D. 18mo. 27 and 33 cents. 1000 copies.

This is a very seasonable publication, in these days of Sabbath desecration. Every reflecting man, whatever be his politics or religious connection, must admit that the temporal as well as the spiritual welfare of our country is intimately connected with a due observance of the Sabbath. The points discussed in this volume, are, 1. The institution of the Sabbath. 2. Perpetual obligation of the Sabbath. 3. Change of day. 4. Utility of the Sabbath. 5. The duties of the Sabbath.

344. *Evidences for Heaven*, written in the year 1650, by Mrs. Thomasen Head, for the benefit of her children. 18mo. 16 and 22 cents. 1000 copies.

Mrs. Head was a native of England, but was living in Ireland in the time of the dreadful massacre of the Protestants there. She was disciplined in the school of affliction, and came out a bright scholar, qualified to teach others the way of the Lord in truth. This little book is rich in Christian experience and real heart-religion.

345. *Grandmother's Parable*, or the Young Pilgrims—the Snake-bite—and Feeling and Principle. 18mo. with an engraving. 16 cents. 2000 copies.

An attractive little book for the young, in the Bunyan style.

346. *The Waterloo Soldier*: or the Early Life and Closing Days of Farquhar Mackay. By Colin A. Mackenzie. With an Introduction by the Rev. W. M. Hetherington, LL.D. 18mo. 22 and 28 cents. 2000 copies.

This is a memoir of a Highland soldier, the vicissitudes of whose life displayed, for a period, the malignity of sin, and ultimately the triumph of grace, both in himself, and through his instrumentality in many others.

348. *The Forest Flower*, or a Memorial of Daniel McKillican, who died in the 14th year of his age. By the Rev. J. Drummond. 18mo. 16 cents. 2000 copies.

We have here a simple, engaging, and instructive exhibition of grace in convincing of sin, working faith, promoting activity in doing good, and taking away the sting of death.

349. *My Own Hymn Book*. Illustrated with fourteen engravings. Square 16mo. 25, 30, and 40 cents. 2000 copies.

We are willing to submit this beautiful little volume to the judgment of our young readers, having no fear of any other than a favourable verdict. The hymns are numerous, well chosen, and simple. The merest child can appreciate them. The wood-cuts are the very best of the class, and will please the eye of even practised judges in such matters. It deserves, and will no doubt receive a wide circulation.



350. *Baker on Baptism*, a Plain and Scriptural View of Baptism. By the Rev. Daniel Baker, D.D., of Texas. 18mo. 19 and 25 cents. 2000 copies.

This little volume cannot but be popular, especially in the South and South-West, where Dr. Baker's evangelical labours have been so much blessed. It fully answers to its title—it is *plain* and *scriptural*.

351. *The Grace of Christ*, or Sinners saved by Unmerited Kindness. By William S. Plumer, D.D. Written for the Board of Publication. 12mo. 75 cents. 2000 copies.

This work is of a practical, not a polemic character, designed not for the few, but for the masses. Its chief object is to lead men to the foot of the cross, and encourage them to make Christ all and in all.

#### BOOKS IN THE GERMAN LANGUAGE.

*Address to Mothers*. By the Rev. Daniel Baker, D.D. Price 5 cents. 2000 copies.

*Salvation*, or the Sinner directed in the Way of Life. By the Rev. W. J. McCord. Price 10 cents. 2000 copies.

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*The Presbyterian Psalmodist*, a Collection of Tunes adapted to the Psalms and Hymns of the Presbyterian Church. Edited by Thomas Hastings, 368 pp., with blank music pages; half sheep 75 cents, muslin sides, \$1.00, half Turkey, \$1.25. 17,500 copies.

#### LIST OF NEW TRACTS, 12mo.

- No. 143. *The Day of Judgment*. Written for the Board. pp. 16. 2000 copies.
144. *On Worldly Conformity*. Written for the Board. By the Rev. J. M. Brown. pp. 16. 2000 copies.
145. *What do you wish for?* pp. 4. 7000 copies.
146. *The Value of the Shorter Catechism*, as a text-book for Sabbath-schools. A Lecture to Sabbath-school Teachers. By the Rev. William Nicholson. pp. 16. 2000 copies.
147. *Uses of a stormy Sabbath*. pp. 8. 4000 copies.
148. *The Spirit quenched and the Soul lost*. pp. 16. 6000 copies.
149. *"Right Soon."* pp. 8. 4000 copies.
150. *Scripture Evidences of a Future State*. Found among the papers of an aged Christian lady. pp. 38. 2000 copies.
151. *Blessedness and Efficacy of Family Prayer*. pp. 8. 6000 copies.
152. *Do you Pray?* By the Rev. J. C. Ryle. pp. 36. 2000 copies.
153. *True Philosophy for the Mechanic*. pp. 4. 2000 copies.
154. *Family Religion*. By the Rev. James R. Hughes. pp. 20. 2000 copies.
155. *The Light of the World, or the Character—Office—Resources—and Responsibilities of the Church*. By the Rev. Isaac Cochran. pp. 28. 2000 copies.
156. *Respect for the Aged*. pp. 8. 2000 copies.

#### LIST OF NEW 18mo TRACTS.

*A Call to the Gospel Ministry—What constitutes it?* By the Rev. William Neill, D.D. pp. 20. Price 1 cent. 2000 copies.

An Address to Students. By the Rev. James Hamilton. pp. 26. Price 2 cents. 2000 copies.

Romanism as it is. An oration delivered by the Rev. John Cumming, D. D. With an Appendix, by the Editor of the Board. pp. 70. Price 6 cents. 2000 copies.

May I go to the Theatre? By the Rev. John Macdonald. pp. 34. Price 4 cents. 2000 copies.

Wayside Thoughts, a series of 52 Reflections on Passages of Scripture. Price 5 cents. 2000 copies.

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The Presbyterian Family Almanac for 1853. Price 6 cents single—\$4.00 per 100. 25,000 copies.

The Coloured Pictorial Alphabet, in a box. Price 50 cents. 250 copies.

The following works, though not, strictly speaking, new books, deserve a distinct notice, as new and greatly improved editions of them have been published during the last year.

*A Bible Dictionary*, adapted for the use of Bible Classes, Sabbath-schools, and Families. 12mo. 50 and 55 cents. First stereotype edition.

A work of this kind, which should contain all that is needed to illustrate Biblical Geography, History, Biography, and Antiquities, and at the same time exhibit the doctrines of the Bible as laid down in our standards, has long been a desideratum in our Church. It is hoped that this attempt to supply the want, which is the fruit of much study and labour, will prove generally acceptable, and highly useful to parents and children, teachers and pupils. It has been brought up to the present stage of geographical and archæological discoveries; a large amount of information is imparted in a very few words—all extraneous and irrelevant matter being omitted, and instead of the unseemly and unartistic wood-cuts, with which many of the Bible Dictionaries are disfigured, this work is enriched with a set of maps, with coloured tracings, in the best style of steel engraving. No family should be without such an aid for understanding the meaning of the Scriptures. To the Sabbath-school library it will be an invaluable addition.

*Records of the Presbyterian Church in the United States of America*: embracing the Minutes of the Presbytery of Philadelphia, from A. D. 1706 to 1716: Minutes of the Synod of Philadelphia, from A. D. 1717 to 1758: Minutes of the Synod of New York from A. D. 1745 to 1758: Minutes of the Synod of New York and Philadelphia, from A. D. 1758 to 1788. Svo. \$1.75. First stereotype edition.

In the publication of this volume, a desideratum has been accomplished. The early records of the Church, which were in danger of perishing, are thus permanently preserved; and although the work consists of the minutes of ecclesiastical bodies, yet it furnishes much valuable information of the early history of the Church. No Presbyterian clergyman should consider his library complete without this volume.

*Old and New Theology*; or an exhibition of those differences with regard to Scripture doctrines, which have recently agitated and now divided the Presbyterian Church. By James Wood, D. D. 12mo. 62½ cents.

To those who would know the true grounds on which the Presbyterian Church was recently divided, this volume is essential. It embraces, in a condensed form, the conclusive evidence of the actual existence of the errors which produced the schism.

*The Book of Poetry*, prepared for the Presbyterian Board of Publication. 12mo. \$1.25, \$3.50, \$4 and \$5, according to the binding.

The minor poems which compose this volume are from various sources, and many of them possess great merits as compositions, as well as for their expression of devout feelings. It is superior in its mechanical execution, and is illustrated with several exquisite wood engravings, from original designs, by the first artists. The lovers of sacred poetry cannot fail to find in it much to gratify their taste and improve their hearts.

#### COLPORTEURS AND COLPORTEUR LABOUR.

One hundred and forty-five Colporteurs have been employed during the year, one hundred and forty of them in twenty-six different States of the Union, four in Nova Scotia, and one in Northern India, viz:—In Massachusetts, five—Connecticut, one—New Hampshire, one—Maine, five—New York, twenty—New Jersey, four—Pennsylvania, ten—Maryland, two—Ohio, ten—North Carolina, seventeen—South Carolina, four—Georgia, ten—Florida, three—Michigan, two—Indiana, ten—Illinois, five—Wisconsin, three—Iowa, four—Missouri, three—Kentucky, five—Tennessee, five—Alabama, one—Mississippi, two—Arkansas, one—Louisiana, one—Texas, six—Nova Scotia, four—Northern India, one.

Of these, one has been employed jointly in Tennessee and Alabama.

The Synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

In the Synod of Virginia, during the year past, there have been sold 8000 volumes; 1000 volumes, and 140,000 pages of tracts have been gratuitously distributed. The number of families visited was 5004, of whom 1355 were conversed and prayed with.

The report to the Synod of Pittsburgh, in October last, says: 21000 volumes have been sold; 600 volumes and 33000 pages of tracts have been given away; and 1200 families have been visited.

The annexed table will give the names and fields of the Colporteurs employed by the Board, and the details of their labours as far as reported.

NAME.	FIELD.	Days of Labour.	No. of Vols. sold.	No. Vols. bestowed.	No. Pages of Tracts bestowed.	No. of Families visited.	No. of Families converted or prayed with.	No. having no Religious Book but the Bible.	Presbyterian Families without the Confession of Faith.	REMARKS.
<b>MASSACHUSETTS.</b>										
S. H. Brown,	Pittsfield and vicinity.	60	289	4	9,618	429	20		6	
D. De Freest,	Fall River and vicinity.	29	312	9	9,087	289	90			
William Life,	Pittsfield and vicinity.	92	389	25	5,906	773	38			
Alexander McCloud,	Fall River.	44	666		6,344	400				
J. G. Symmes,	Newburyport.	60	780	30	6,000					
<b>CONNECTICUT.</b>										
W. W. Sickles,	Thompson.	45	206	20	16,490	500	10			
A. H. Barclay,	Keene and vicinity.	32	63	2	490	160		10		
<b>MAINE.</b>										
Wm. Cathcart,	South Berwick.	84	480	22	14,500	490	270	3		Recently appoint'd.
John C. Graham,	Cumberland county.									do.
A. R. Hamilton,	Bath.									do.
Joseph H. Mathers,	Valley of the Kennebeck.									do.
Alfred Phillips,	York county.									do.
<b>NEW YORK.</b>										
G. L. M. Blauvelt,	Bedford Presbytery.	63		12	9,040	493		12		
Rev. E. L. Bronson,	West Chester and Sullivan counties.	119	825	166	9,887	641	14		10	
Wm. Beers,		38	150	16	2,200	85			26	
Rev. A. Caldwell,	Buffalo Presbytery.	362	4436	14	27,349	2445	302		251	
E. J. Chapman,	Madison county.	105	538	31	350	266	102		29	
D. Edgar,										No Report.
C. H. Foote,	Rochester and vicinity.	18	55	1	70					Incomplete.
Thomas M. Gray,	Orange county.	60	484	3	3,300	475	25	1	8	



Jno. C. Graham, Wm. S. Howard, W. F. Junkin, E. D. Junkin, L. R. Lockwood, Jno. McFarland, Geo. Marshall, Wm. Marvin, S. B. Smith, James H. Seymour, Rev. J. D. Wells, (vol'y.) Samuel Robinson,	Hemstead and vicinity, L. I. Rochester. Port Byron. Steuben county.  Washington county. Schenectady and vicinity.  Schoharie and Green counties. Napanock. Williamsburg. Washington county.	60 90 87 87  61 90  312 75	700 406 345 324  491 991  2417 405 336	10 60 21 6  99 130  431 21 6	3,000 9,600 9,720 9,640  12,300 17,960  44,429 11,500	800 518 538  547 1700  2420	620    26 746  962	30    7 15  26	Incomplete. Incomplete. No report.  No report.  No report. Incomplete. No report.	
David Bloomfield, Rev. E. Bronson, W. R. H. Sailer, Alexander Wentz,	Metuchen. Sussex county. West Jersey Presbytery. Woodbury.	184 180	1964 1414	60 69	9,635 17,701	2000 609	1000 369	34 35	No report. No report.	
William Aleorn, John Darroch. A. H. Epstein, Robert Gamble, A. McCormick, Rev. G. W. Newell, (vol'y.) George Powell, J. M. Salmon, J. L. Wilson, P. H. Wentz,	PENNSYLVANIA. Washington. Bucks county. Lancaster county. Bucks county. Clinton county. Orangeville. Millertown. Luzerne and Northumberland counties. Cumberland county. Wyoming county.	120 42 60 40 152  52 24 77	530 286 146  1423  304 286 788	106 30 18 13 51  2 5 23	1,482 15,000 6,000  11,100  3,764 8,120 17,970 4,510	1248 250 483 148 1401  416 100 894 1364	146  364 6 818  47 50 203 12	48 5 3  32   53	16 3 18  119  2 3 13 55	No report. No report.
C. R. Mills, Jno. Shearer,	MARYLAND. Eastern Shore. Baltimore.	45 323	150 925	30 217	1,500 11,883	200 923	185 145	50	20	
J. S. Black,	OHIO. Martinsburg and vicinity.	165	796	69	3,226	1189	264	53	36	

NAME.	FIELD.	Days of Labour.	No. of Vols. sold.	No. Vols. bestowed.	No. Pages of Tracts bestowed.	No. of Families visited.	No. of Families con-versed or prayed with.	No. having no Re-ligious Book but the Bible.	Presbyterian Fam-ilies without the Confession of Faith.	REMARKS.
Cyrus Higley, Rev. R. J. Hall, Jno. A. Holtzman, J. M. Kirkpatrick, J. T. Milligan, James P. Smith, Rev. D. Washburn, J. R. White, W. H. Winegardner,	Meigs county. Pike, Highland, and Green counties. Fairfield county. Guernsey county. Presbytery of Richland. Presbyteries of Wooster and Coshocton. Newcomertown. Muskingum county. Lawrence, Meigs, Gallia, and W. J. co's.	275 300 121 350 52 182 90 224 91	757 2049 635 2459 889 1004	38 267 308 54 15 125 9 74 79	5,001 50,985 20,030 13,300 5,380 4,530 4,230 8,350	904 1431 336 742 150 670 390 1050 495	166 227 155 224 34 300 71 286 198	39 52 36 45 1 25 19 31 82		
Edwin L. Alexander, M. M. Carleton, D. D. McBride, Wm. Cochran, Francis Falks, A. Graham, T. F. Harrell, Jno. F. McNeely, J. A. McLean, M. McLeod, Jno. C. Nesbit, Alex. Ray, J. G. Smith, Enos Scroggs, J. W. Slives, Stephen White, Moses M. White,	NORTH CAROLINA. Charlotte. Western counties. Do. do. Iredell and adjacent counties. Robeson county. Fayetteville Presbytery. Do. do. Charlotte. Rowan county. Bladen county. Union county. Moore county. Caswell county. Macon and Cherokee counties. Guilford and adjacent counties. Orange county. West part of Concord Presbytery.	60 75 123 201 16 173 270 274 246 21 250 37	472 950 1012 510 130 1227 1654 902 1241 146 1389 236	9 50 28 22 50 575 64 416 94 5 228	7,500 8,000 11,500 6,361 4,900 15,515 24,080 20,594 28,658 3,000 1,500	154 560 500 499 732 50 847 544 1460 307 63 623	6 140 200 184 55 479 55 1460 21 10 237	6 Incomplete. Recently appoint'd " " Recently appoint'd. No report. Incomplete.		

SOUTH CAROLINA.										Recently appoint'd		
John C. Nesbit, Samuel Orr, Wm. B. Robinson, Wm. Wilson,	Lancaster District.	65	500	40	5,000	300	150	1	10	{ Reported through the Rev. J. Y. Alexander, Local Superintendent. }	3	{ No report. No report. Incomplete. }
	Columbia.	78	1091	72	4,367	421	1	11	11			
	Bethel Presbytery.	300	3528	416	14,750	1395	327	14	107			
	Chesterfield county.											
GEORGIA.												
Rev. J. H. Parmelee, J. M. Quarterman, A. W. Cassels, Wm. Cooper, J. S. Alexander, John Love, S. R. Johnson, John E. Gillespie, S. B. Burns, Rev. A. Y. Alexander,	Chattooga, &c., counties.	31	486	6	3,298	337	3	1		{ No report. No report. No report. }	21	{ No report. No report. No report. }
	Mount Vernon.	4	41		130	5	5					
	Synod of Georgia.	656	3763	679	27,755	1268	281		281			
FLORIDA.												
John Newton, Rev. Samuel E. Robinson, James W. Espy,	Uchee Valley.	14	99	18	400	59	59		59			
	Pensacola.											
	Florida Presbytery.											
MICHIGAN.												
James Graham, J. L. McNair,	Presbytery of Michigan.	140	645	273	19,543	751	308	158	34			
	Lenawee county.	35	218	53								
INDIANA.												
Wm. Baird, Rev. James Crawford, Jno. Callahan, Charles Donaldson, James W. Donaldson, Asa Hogue, James Hendron, Joseph Patton, S. Patterson,	Union county.	61	323	74	12,100	207	81	1	16			
	Sullivan county.	229	2270	164	13,300	510	154					
	Cass county.	73	397	162	12,000	850	285	40	19			
	Maurice Presbytery.	228	2083	366	11,388	1677	979	349	26			
	Wells county.											
	Counties of Decatur, Bartholomew, &c.	104	627	5	9,232	509	57	10	21			
	Madison Presbytery.	92	423	32	2,314	245	60		17			
	Counties of Jennings, Jefferson, &c.	217	998	552	14,435	892	290	103	10			
	Adams county.											

NAME.	FIELD.	Days of Labour.	No. of Vols. sold.	No. Vols. Destroyed.	No. Pages of Tracts Distributed.	No. of Families Visited.	No. of Families con- versed or prayed with.	No. having no Re- ligious Book but the Bible.	Presbyterian Fam- ilies without the Confession of Faith.	REMARKS.
E. S. Stow,	South Bend.				12,837	580	200	7	41	
S. Bean, John W. Beuschel, Rev. E. F. Chester, James Clemens, Jr. Samuel M. McCloy,	ILLINOIS. McHenry county. Henderson, Warren, and Knox counties. Presbytery of Chicago. Fulton county. Washington and Perry counties.	135 258 62	1425 2265 709	106 184 20	6,084 13,980 4,450	1116 2711 284	600 1750 19		66 66 3	No Report. No Report.
Rev. J. B. Plumstead, Rev. S. Robertson, Rev. Thomas A. Amerman,	WISCONSIN. Portage City. Winnebago. Waukau.	315 30 18	1113 475 40	183 141 5	12,060 208	1875 15	1025 15		39 1	Incomplete.
L. F. Glen, J. M. Sweeney, David Wills, William Stobie,	IOWA. Jackson county. Fairfield &c. Presbytery of Des Moines. Delaware and adjoining counties.	90 300	590 1461	12 123	1,500 18,717	883	102	16	43	{ Rec'tly app'ted.
Felix Brown, John H. Carson, Henry Martin,	MISSOURI. Platte county. Platte, Weston, and vicinity. St. Louis and Western Steamers.	58 261	277 3293	84 139	4,060 3,009	648 1178	162 183	15 30	12	Rec'tly appointed.
Rev. Isaac Bard, W. P. Elder, H. Jamieson,	KENTUCKY. Greenville. Muhlenberg Presbytery. Lexington and vicinity.	20	153	35	215	317	147	5	12	No Report. No Report.



S. P. Little, John H. McQuown,	Tennessee Presbytery. Taylorsville.	48	344	18	7,500	250	243	10	20	No Report.
Joseph M. Flinn, John McAmis, Rev. R. B. McMullin, (vol'ty.) William Thompson, William Wilson,	TENNESSEE, Memphis, East Tennessee, Knoxville, Calhoun and vicinity, Blount county.	362 45 5 64	2231 163 161 101 448	87 39 19 9 27	20,278 1,602 2,866 2,633	550 183 71 301	263 45 1 24	12 5 9 14	35 10 6	Incomplete.
W. H. Arnell,	ALABAMA, Tuscumbia Presbytery.	120	943	416	13,000	381	364		12	
David Gaillard, John J. Wheat,	MISSISSIPPI, Presbytery of Chickasaw.	67	400	32	10,000	402	173	32	19	Rec'tly appointed.
Samuel McCulloh, Jr.	ARKANSAS, Little Rock and vicinity.	338	1528	143	23,025	563	14	29	10	
Job Hobbs,	LOUISIANA, North-West Louisiana.									Rec'tly appointed.
Rev. J. M. Pecton, (vol'ty.) Rev. Wm. M. Baker, (vol'ty.) Rev. Joel T. Case, Thomas M. Likens, D. H. Lett, Allen Sloan,	TEXAS, Larissa, Austin, Victoria, Henderson, Rock county, Eastern Texas.		79	3						Incomplete. No Report. No Report.
Rev. J. H. Morrison, (vol'ty.)	NORTHERN INDIA.	153 81 130	1443 203 1484	191 20 31	6,080 9,000 14,000	248 231 408	248 132	23 20 33	5 6 3	
William A. Dickey, Allan Fraser, J. Logan, Wm. McLeod,	NOVA SCOTIA, Pictou and Prince Edward, do. do. Truro and Halifax. Pictou.	190 80 160	1900 1027 1500	18 20 20	14,000 4,000 16,000	1540 780 1650	800 70 750	25 20 20	589	No Report.

## TABULAR SUMMARY OF THE FOREGOING.

NUMBER OF COLPORTEURS EMPLOYED.	FIELDS.	Time spent.	Volumes sold.	Volumes given away.	Pages of Tracts given away.	Families visited.	Fam.'s conversed with.	Families with no Religious Book.	Presby'an Famt- lies without the Confession of Faith.	REMARKS.
5	Massachusetts.	285	2436	68	36,955	1891	148		6	
1	Connecticut.	45	206	20	16,490	500	10			
1	New Hampshire.	32	63	2	490	160		10		
5	Maine.	84	480	22	14,500	490	270	3		
20	New York.	1627	12903	1027	170,345	10928	2887	91	483	
4	New Jersey.	364	3378	129	27,336	2609	1369	69	44	
10	Pennsylvania.	567	3807	248	67,946	6304	1646	159	229	
2	Maryland.	368	1075	247	13,383	1123	330	50	20	
10	Ohio.	1850	10473	1038	115,032	7357	1925	274	265	
17	North Carolina.	1746	9869	1541	131,608	6289	2847	535	201	
4	South Carolina.	443	5119	528	24,117	2116	478	15	128	
10	Georgia.	691	4290	685	31,183	1630	289		4	
2	Michigan.	175	863	326	19,543	751	308	158	34	
10	Indiana.	1004	7121	1362	47,586	5470	2106	510	150	
3	Florida.	14	99	18	400	59	59	2	2	
5	Illinois.	455	4309	310	24,514	4111	2369	69	86	
3	Wisconsin.	363	1628	329	12,268	1890	1040	1	40	
4	Iowa.	390	2051	135	20,217	883	102	16	43	
3	Missouri.	319	3570	223	7,060	826	345	45	12	
5	Kentucky.	68	497	53	7,715	567	390	15	32	
5	Tennessee.	476	3104	181	27,379	1105	333	40	51	
1	Alabama.	120	943	416	13,000	381	364		12	
2	Mississippi.	67	400	32	10,000	402	173	32	19	
1	Arkansas.	338	1528	143	23,025	563	14	29	10	
1	Louisiana.									No report.
6	Texas.	364	3209	245	29,080	837	380	76	14	
4	Nova Scotia.	430	4427	58	34,000	3970	1620	65	1039	
1	Northern India.									No report.
145		12,635	87,938	9,386	935,172	63,262	21,802	2,262	2,924	

## AGGREGATE OF COLPORTEUR LABOUR.

The following are the aggregate amounts of labour performed during the past year, so far as returns have been made to the Board, by the one hundred and forty-five Colporteurs, viz:—Time spent, thirty-four years and nine months; volumes sold, 87,938; volumes distributed gratuitously, 9386; number of pages of tracts given away, 925,172; families visited, 63,262; families conversed or prayed with, 21,802; families having no religious book but the Bible, 2262; Presbyterian families without the Confession of Faith, 2924.

From April 1, 1850, to April 1, 1853, a period of three years, one hundred years and three months of colporteur labour have been performed; 178,678 families have been visited, of which 66,791 have been conversed or prayed with. 217,580 volumes have been sold. 20,417 volumes, and 2035,282 pages of tracts, have been distributed gratuitously. 6371 families have been found destitute of all religious books except the Bible, and 2000 without the Bible. 7933 Presbyterian families have been found without the Confession of Faith. These aggregates refer to the labours of the Colporteurs who have been employed, during the period mentioned, directly by the Board, and are exclusive of the results obtained by the Synods of Virginia and Pittsburgh.

## CONCLUSION.

In concluding their Report, the Board would again most gratefully acknowledge the goodness of divine Providence in sustaining and prospering them during the past year. But while they are grateful for what has been done, through the blessing of God, they are sensible that very much more remains to be accomplished; and while they would stir up themselves to increased prayerfulness and zeal, they would also earnestly invoke the prayers and active co-operation of others. With a united and zealous effort on the part of all our ministers and churches, how much might be done

through the agency of this Board of the Church! Until the Board can secure the services of suitable Agents, will not the Pastors present this cause to their people, and solicit their contributions in its behalf? And will not the benevolent respond liberally to the appeals that are made to them, to aid us in scattering the seed of life? We trust they will; and that, by the favour of God, the operations of the Board during the present year, will be greatly extended, and rendered, in a far greater degree, a blessing to the Church and the world.

The members of the Board whose term of service expires May, 1853, are

*Ministers.*

Nicholas Murray, D. D.  
 Joshua Moore,  
 G. W. Musgrave, D. D.  
 T. L. Cuyler,  
 W. C. Matthews,  
 J. W. McKennan,  
 James Morrison,  
 J. W. Alexander, D. D.  
 H. A. Boardman, D. D.  
 John C. Backus, D. D.  
 John Hall, D. D.  
 A. T. McGill, D. D.  
 John Miller.

*Laymen.*

Samuel B. Molyneux,  
 J. B. Martin,  
 R. H. McEwen,  
 Robert L. Stuart,  
 Matthew Newkirk,  
 P. Boyd,  
 J. W. Platt,  
 George Douglass,  
 James Russell,  
 Stacy G. Potts,  
 James N. Dickson,  
 William Dulty,  
 Henry C. Blair.

By the lamented death of the Rev. J. A. Gretter, who had been for several years a zealous and efficient friend of the Board in North Carolina, a vacancy has occurred, to supply which, a member is to be elected to serve two years.



## A P P E N D I X .

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### RESOLUTIONS OF THE GENERAL ASSEMBLY OF 1853.

The Rev. Dr. Murray, from the Committee on the Report of the Board of Publication, reported a series of resolutions, which are as follows :

1. *Resolved*, That in the judgment of this Assembly, the evangelical press is, next to the pulpit, the most efficient means for the propagation of divine truth, and the conversion and salvation of men, and ought therefore to be employed by the Church to the utmost extent of her ability.

2. *Resolved*, That in the opinion of this Assembly, the publication and circulation of books and tracts, in which are exhibited the distinctive doctrines and order of our beloved Church, are not only highly important, but indispensably necessary to her prosperity and extension, and ought therefore to receive the approbation and active co-operation of every Presbyterian.

3. *Resolved*, That the Assembly approve of the wisdom and zeal with which the Board of Publication have carried forward the important work committed to their management during the past year, and are highly gratified with the result of their labours.

4. *Resolved*, That inasmuch as the pecuniary means of the Board would not justify them in attempting to establish local depositories, and as the necessary funds could probably be raised in the places where they are needed ; it is hereby recommended that such local efforts be made wherever they are desired, and can be properly sustained.

5. *Resolved*, That while the Assembly would urge the Board to continue to press onward, and extend their operations over their whole field of labour, they would also urge them to continue to have a due regard to prudence and safety in the employment of the funds committed to their trust.

6. *Resolved*, That as the continued and extended usefulness of the Board of Publication, like every other benevolent Institution, must depend, under God, upon the liberality of the benevolent; it is hereby earnestly recommended to all our pastors and churches to give particular attention to the claims of this Board, and render such aid, by the contribution of funds, as shall enable the Board greatly to enlarge their operations.

7. *Resolved*, That it be recommended to all our pastors to endeavour to increase the circulation of the Home and Foreign Record, the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

8. *Resolved*, That in view of the destitution of many Presbyterian families of our Confession of Faith, it is hereby earnestly recommended to all our pastors and elders to endeavour to induce every family in our connection, to supply themselves with a copy of the standards of our Church; and the Board of Publication is requested to furnish, through their colporteurs, every practicable facility for this purpose.

9. *Resolved*, That Art. III. of the Constitution of the Presbyterian Board of Publication be so amended as to read as follows, viz: Art. III. The Board of Managers shall hold their first meeting at such time and place as may be directed by the present General Assembly, and shall hold a meeting annually, on the second Tuesday in June, at which time it shall appoint a President, a Vice-President, a Corresponding Secretary, a Treasurer, a Recording Secretary, and an Executive Committee, to serve for the ensuing year.

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## MEMBERS OF THE BOARD OF PUBLICATION FOR ONE YEAR.

### *Ministers.*

W. W. Phillips, D. D.  
George Potts, D. D.  
B. F. Spilman,  
W. K. Stewart,  
Stuart Robinson,  
S. B. Wilson, D. D.  
W. A. Scott, D. D.  
J. J. Janeway, D. D.  
S. R. Wilson,  
William T. Hamilton, D. D.  
Alexander Macklin,  
S. J. P. Anderson,  
John Leyburn, D. D.

### *Laymen.*

James M. Ray,  
R. Souther, Jr.  
John C. Stockton,  
Hon. George Sharswood,  
F. A. Ewing,  
P. C. Venable,  
B. A. Fahnestock,  
David A. Sayre,  
J. R. Witherspoon,  
P. A. Walker,  
William R. Hanson,  
James Imbrie,  
C. B. Dungan.

## FOR TWO YEARS.

*Ministers.*

Benj. M. Smith,  
 J. McDowell, D. D.  
 William Blackwood,  
 William S. Plumer, D. D.  
 William D. Snodgrass, D. D.  
 Reuben Smith,  
 Thomas Smyth, D. D.  
 H. Steele Clarke,  
 E. P. Humphrey, D. D.  
 C. C. Beatty, D. D.  
 J. N. Campbell, D. D.  
 R. J. Breckinridge, D. D., LL.D.  
 R. T. Berry.

*Laymen.*

H. Auchincloss,  
 James B. Ross,  
 Thomas Foster,  
 James Schoonmaker,  
 Hon. N. Ewing,  
 James Dunlap,  
 William S. Martien,  
 Henry McKeen,  
 Joseph P. Engles,  
 E. Vaill,  
 Joel Jones, LL.D.  
 D. C. Campbell,  
 Henry Webb.

## FOR THREE YEARS.

*Ministers.*

William Chester, D. D.  
 William M. Engles, D. D.  
 David Elliott, D. D.  
 James Hoge, D. D.  
 John Gray, D. D.  
 Joseph H. Jones, D. D.  
 John M. Krebs, D. D.  
 Gardiner Spring, D. D.  
 Wm. E. Schenck,  
 J. W. Yeomans, D. D.  
 J. T. Edgar, D. D.  
 R. Morrison, D. D.  
 Wm. S. White, D. D.

*Laymen.*

Thomas Henderson,  
 Ebenezer Platt,  
 Silas Holmes,  
 Victor King,  
 James Lenox,  
 Hon. H. H. Leavitt,  
 Thomas McKeen,  
 A. W. Mitchell, M. D.  
 J. B. Mitchell,  
 William Walker,  
 A. McIntyre,  
 Archibald Robertson,  
 William E. Du Bois.

## FOR FOUR YEARS.

*Ministers.*

Nicholas Murray, D. D.  
 Joshua Moore,  
 G. W. Musgrave, D. D.  
 T. L. Cuyler,  
 W. C. Matthews,  
 J. W. McKennan,  
 James Morrison,  
 J. W. Alexander, D. D.  
 H. A. Boardman, D. D.  
 John C. Backus, D. D.  
 John Hall, D. D.  
 A. T. McGill, D. D.  
 John Miller.

*Laymen.*

Winthrop Sargent,  
 J. B. Martin,  
 David Hadden,  
 Robert L. Stuart,  
 Matthew Newkirk,  
 P. Boyd,  
 W. B. Spence,  
 George Douglass,  
 James Russell,  
 Stacy G. Potts,  
 James N. Dickson,  
 Charles Macalester,  
 Henry C. Blair.

## \*HONORARY MEMBERS,

BY THE PAYMENT OF \$30, OR UPWARDS, AT ONE TIME.

- Adams, Mrs. Adolphia A., Decatur, Ga.  
 Alexander, Miss Mary H., Rogersville, Tenn.  
 Auld, Rev. Donald J., Madison C. H. Florida.  
 Allen Cordelia, Petersburg, Menard Co., Ill.  
 Anderson, Mrs. Mary B., Greenwood, Abbeville District, S. C.  
 Baker, John, Cincinnati, O.  
 Baker, Mrs. Mary A. R., Knoxville, Tenn.  
 Baker, Rev. Archd., Salisbury, N. C.  
 Baker, Rev. Richard, Madison, Ga.  
 Bayard, Mrs. Eliza B., Roswell, Ga.  
 Bigham, John, Columbus, Ga.  
 Bingham, Rev. Wm. J., Bothworth, N. C.  
 Bonner, John, Bellevue, Ga.  
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
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